

BACK TO THE HOME

DAVID WILLIAM FERRY

NO purely sentimental plea, this, for a return to simpler, saner living, but a straightforward case for the true and reliable standards of home-life as an antidote for our present restlessness.

THE responsibility for this Jazz Age is placed where it rightfully belongs: on the downfall of authority and the consequent failure of the home.

E. Evans & G. Gallucci

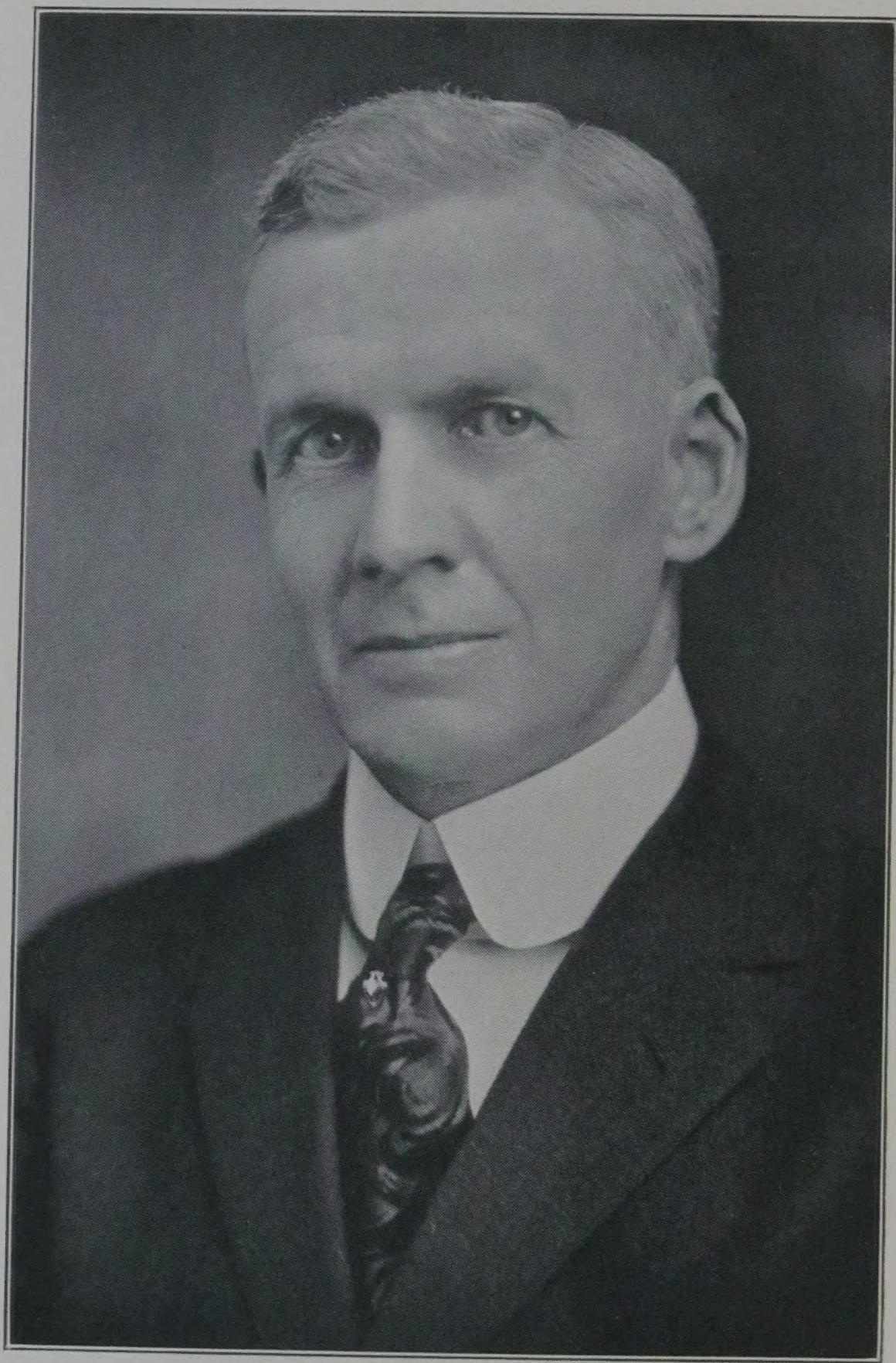
To my very good friends
Rev and Mrs A. E. Evans

in appreciation of their
fine friendship and
helpful encouragement
in the Sord work

With the Compliments
of the author
David W. Ferry

BACK TO THE HOME

REV. DAVID WILLIAM FERRY, D.D.



David William Ferry

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BY

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YAKIMA, WASHINGTON



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BACK TO THE HOME

— A —

PRINTED IN THE UNITED STATES OF AMERICA

DEDICATED
TO
MY WIFE

PREFACE

The addresses contained in this volume were delivered from the pulpit of the First Presbyterian Church of Yakima, Washington, in a series of Sunday evening meetings dedicated to the home. They are written in practically the same form in which they were first delivered.

In presenting them the author lays no claim to originality of thought upon the subject under discussion. Such notable authorities as Chapman, Miller, Jefferson, Hillis, Faris and others have supplied many of the thoughts and much of the inspiration.

The interest manifested by the public during the discussions from the pulpit is proof that people have not yet completely lost interest in that greatest of all human institutions, the home, and it is this local interest that encourages the offering of them to a wider field.

Our nation is confronted with many problems, peace problems, race problems, immigration problems, industrial problems, problems internal and external, serious and far reaching in their nature, but there is no problem confronting our nation to-day greater than the problem of saving the American home.

The home is the soil in which the nation has its roots, for it is the very source of individual and national character. President Coolidge admirably expressed this truth when he said: "With the rapid growth of community activities we are perhaps prone to forget that the American home is the true civic center, and that the source of our strength lies there rather than in organizations and movements for public welfare. The foundation of all these things is religion. If the home has the benefits of its teachings, not only the home will prosper, but we can be assured the country will be secure."

Napoleon when asked, "What is the greatest need of France?" replied, "More Homes." This is the great need of America if we are to produce that type of citizen that America needs to solve her problems and guide her destiny, yet we are confronted on every hand with the apparent failure and disintegration of the home and the consequent revolt of youth resulting in a wave of criminal lawlessness and delinquency unparalleled in our history.

"Back to the Home" is no empty challenge. The great need of America is Christian homes, homes where God is honored, where His laws are taught and obeyed, where the Spirit of Jesus Christ reigns and rules.

It is because of a deep and sincere interest in this subject that these addresses were first pre-

pared and delivered, and in the hope and with the prayer that some of these problems of the home life might be faced and solved—that parents, who, like the prodigal, had gone into a far country, might be led to come back home.

It is with the same desire and with the same hope and prayer that they are now sent forth into the homes of America.

D. W. F.

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ONE: WHAT CONSTITUTES A HOME?

"A true home is the Palace wherein Love dwelleth with the high King of Heaven. Remember that thou hast a warrant at this door by the King's grace. Put on thy court robes, and draw near in lowly reverence.

"Thou hast no key to unlock the Palace door, for it opens only from within. Yet fear not. The King is ever gracious. Ask, and He shall give thee permission to enter. Seek, and thou shalt find. Knock, and the King Himself, hand in hand with Love, shall open the door and bid thee welcome."

"HONOR BRIGHT."

"Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home ;

A charm from the sky seems to hallow us there,
Which, seek through the world, is ne'er met with
elsewhere.

Home! Home! sweet, sweet home!
There's no place like home! There's no place like
home!"

JOHN HOWARD PAYNE.

"The sweetest type of heaven is home."

HOLLAND.

BACK TO THE HOME

CHAPTER ONE

WHAT CONSTITUTES A HOME?

"The things which are seen are temporal, but the things which are not seen are eternal."

2nd Cor. 4:18.

The great mistake of our age is that we place too much faith in material things. This is no doubt true of other ages, but with all the experience of past history to profit by, we ought to know better. We ought to have realized long ago the truth of Paul's statement: "The things which are seen are temporal, but the things which are not seen are eternal."

This is particularly true of the things that go to make a home. Back of the apparent failure of the home, we find this over-emphasis of material things.

THE DIFFERENCE BETWEEN A HOUSE AND A HOME

A home cannot be constructed of material things alone. A house is composed of tangible

elements but not a home.* There is a vast difference between a house and a home. A house is built by human hands, but a home is built by human hearts. A house is composed of such material things as wood, stone, iron, and steel, but a home is built of the invisible things of the spirit. The foundations of a house are built of such more or less indestructible things as stone and lime, but the foundations of a home are built of faith and hope and love, which never perish. Money is the purchase price of the materials that compose a house, but the elements that go to make a home are priceless. They cannot be bought with gold or silver. Their price is far above rubies.

You may live in a palatial house, magnificently furnished, artistically decorated, set in beautiful grounds, with every convenience that money can buy, and a bank account sufficient for your every need as long as you live, with a surplus over, and yet have neither a home nor home happiness. On the other hand, you may live with your loved ones in a one-room shack on the back of a city lot, or in a log cabin in the woods, crudely furnished and without modern conveniences, with poverty and without material comforts, and yet be rich beyond measure in those elements that make a true home.

** The author is indebted to an article from the pen of Dr. Chas. Edward Jefferson for the principal thought contained in this Chapter, "The difference between a house and a home."*

The palatial house with all its material wealth may shelter only discontent, misunderstanding, and heartache, and be a veritable hell upon earth; while the one-room shack, with all its poverty, may be and often is the antechamber of heaven.

"I turned an ancient poet's book
And found upon the page,
'Stone walls do not a prison make
Nor iron bars a cage.'

"Yes, that is true, and something more
You'll find where'er you roam,
That marble floors and gilded walls
Can never make a home.

"But every home where love abides
And friendship is a guest,
Is surely home, and home sweet home,
For there the soul can rest."

Van Dyke

Another difference between a house and a home is that a house may be destroyed, but no power on earth can destroy a true home. Not even death itself can sever the happy relations of hearts joined together in this sacred fellowship.

I read the other day that the beautiful home of so and so had been completely destroyed by fire, but such a statement could not be strictly true; fire cannot destroy a home. It may completely destroy the house that shelters the home, but not

the home itself. Many a man has looked upon the smoldering ruins of his house and thought of the priceless things consumed and gone forever, but gathering his loved ones in his arms, he has been able to say, "Thank God, our home is not destroyed"; and taking them, together with all those sacred memories which the ruined house once sheltered, he moves into another house and there reestablishes his home. The house has been destroyed, but the home is still intact.

It takes more than fire to destroy a true home; there is only one calamity that can ruin a home—the death of love. When love dies, the home is in ruins, and all the material riches, successes, and pleasures of life cannot supply what has been lost.

"The night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the dying sun.

"The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done."

THE REAL HOME BUILDERS

Faith and hope and love are the real home builders; they are the ministering angels that keep alight the sacred fires on the hearth of a true home. When faith and hope and love are

dead, the fires go out, and only the cold ashes of former happy dreams remain to torture the lonely heart with memories of what "might have been." Faith in God and in each other, hope shining over us like a star in the dark valleys, and love binding hearts together in joyful self-sacrifice—these are the true home-makers, and yet multitudes are sacrificing these priceless elements and are seeking to build a home and life's happiness on merely material values.

It is good to have money and the things that money can buy, but in our eagerness to accumulate wealth, we ought to make sure that we are not sacrificing the things that no amount of money can ever purchase.

WHICH WAS THE WISER?

"Two years ago," said a clergyman, "I conducted the funeral services of one of my parishioners. He had been a farmer. Forty years ago he commenced work with one hundred acres of land, and he ended with the same hundred. He was a skillful, industrious workman, but he had laid by no money in the bank. I understood the reason as I listened to the comments of his neighbors.

" 'It was always a hospitable house,' said one. 'The poor man was never turned away. His sons and daughters received the best education which

his means could command, and all are leading useful and happy lives.'

"Said another: 'Those children sitting there weeping are the orphans of a friend. He gave them a home. That crippled girl is his wife's niece. She lived with them for years. The young fellow who is weeping so bitterly was a waif that he rescued from the slums of the city.'

"And so the story went on—not of a miser who had heaped riches together, but of a servant of God who had helped many lives, and had lifted many of them out of misery and ignorance.

"On my way home from the funeral I stopped at the house of another farmer, who said to me in a shrill, rasping tone:

"'So poor Gould is dead! He left a poor account—not a penny more than he got from his father; now I started with nothing; and look here,' pointing to his broad fields, 'I own down to the stream.'

"And on the thin, hard lips was a wretched attempt to laugh. The house was bare and comfortless; his wife, worn out with work, had long ago gone to her grave. Of his children, one daughter was still drudging in the kitchen; one son had taken to drink and died in prison. The other, a harder miser than his father, remained at home to fight with him over every penny wrung out of their fertile fields.

"And yesterday I buried this man," continued

the clergyman. "Neither neighbor, nor friend, son nor daughter shed a tear over him. His children were eager to begin the quarrel for the ground he had sacrificed his life to earn. Of it all he had now only enough to cover his decaying body.

"Economy for a noble purpose is a virtue, but miserliness devours intelligence, religion, hope and life itself."

The mistake many young people make in starting out together to found a home is the belief that a fine house, and fine furnishings, fine friends and a fine bank account insure a happy home. Many young couples have started on this mistaken assumption and when they have won their fine house they have no home to put in the house. They have sacrificed the things that make a home for a magnificent house. Jesus rebuked the people of his day and said in effect, "Is not the life more than the food that sustains it? Is not the body more than the clothing that covers it?" And we might justifiably add, "Is not the home more than the house that shelters it?"

What then constitutes a home? A home is faith and hope and love, binding husband and wife, parents and children, in a sacred bond of mutual trust, understanding love, and self-sacrificing fellowship. Let us guard well these sacred treasures without which a house is merely four cold, barren walls. These priceless home-makers

are born of God. They live where God dwells. "Behold," he says, "I stand at the door and knock. If any man will hear my voice and open to me, I will come in to him and sup with him and he with me." Let Him in, be guided by His spirit, and your home will never fail. You will not need to wait until you die to taste of Heaven's happiness, for heaven is where God is, and a home where God dwells is a heaven upon earth.

TWO: THE RELATIONS THAT MAKE A
HOME.

"I have been reading about a happy home," said one to a friend the other day, "I do wish I could find one."

"Find one," the friend replied, "you will find one when you find Him. He is standing at your door knocking. Let Him in and you will not need to look elsewhere for a happy home."

"We talk of happiness in the home as if we could secure it only by tremendous effort; as if it were a flower, which we wear in its fragrance for a day and then dies. A happy home is ours when we open the door to the King that He Himself may come in and take up His abode, making of it the garden of the Lord, a very paradise where He may walk and talk with His children."

"HONOR BRIGHT."

"To make a happy fireside clime
To weans and wife,
That's the true pathos and sublime
Of human life."

BURNS.

"His home, the spot of earth supremely blest,
A dearer, sweeter spot than all the rest."

MONTGOMERY.

"To Adam Paradise was home.
To the good among his descendants,
home is paradise."

HARE.

CHAPTER TWO

THE RELATIONS THAT MAKE A HOME

“Love suffereth long and is kind.”

1 Cor. 13:4.

A true home is a coöperative organization. It requires at least two hearts to make a home. These two hearts may preserve their own individualities, but they must be united in one supreme interest—the home. In it, they must find their chief happiness; it must be the earthly sun around which their lives revolve, and from which they derive that energizing warmth that is the strength, the joy, and the inspiration of all their activities.

“And so these twain, upon the skirts of time
Sit side by side full summed in all their
 powers,
Dispensing harvests, sowing that To-be,
Self reverent each, and reverencing each,
Distinct in individualities,
But like each other even as those who love.”

Tennyson.

In order to make such a home, there must be mutual coöperation, and the love that “suffereth

long and is kind" must be zealously guarded. There must be that spirit of give and take that "seeketh not its own," "is not easily provoked," "thinketh no evil." And, as stated in the previous address, it must be constantly borne in mind that a mere house, however attractive it may be, does not necessarily make a home. It is the mutual self-sacrificing coöperation of those who dwell in the house that makes it a home.

THE IDEAL HOME-MAKER

Many a woman is a good housekeeper, but a poor home-maker. Under normal conditions there is no excuse for a slovenly housewife, and the home should be made as attractive as possible; but at the same time it should be remembered that the inmates of the house, and especially the children, are more important than the furniture. The house should be the servant of the family, rather than the family the servants of the house. Immaculate floors and spotless walls are commendable and desirable, but they alone do not make a home. The ideal wife and mother, therefore, will not only seek to make the house attractive in beauty and cleanliness, but will seek above all things to make it attractive with that spirit that makes a house a real home, a haven of rest and peace for weary bodies and tired hearts, a place of sacred refuge on the battlefield of life,

where wounds are healed, new strength imparted,
and where the entire family find their chief joy
and happiness.

“Home! It’s a place where it’s good to be
When fate brings sorrow or tragedy:
A place where sympathy comes to you,
Where thoughts are tender and words ring
true,
Where you feel the clasp of a loyal hand,
And the love of those who can understand.
When life is tragic or gay or free,
Home is a place where it’s good to be.”
Van Dyke.

COÖPERATION NECESSARY

Let it be remembered, however, that no woman, however devoted she may be, can convert a house into a home single-handed. The husband must bear his share of the responsibility. Many a man is a good provider but an utter failure in fulfilling his duties and responsibilities as a partner in home-making. There seems to be a prevailing misconception abroad among men that when a man has provided a house, has furnished it to the best of his ability, and has paid the household bills with more or less regularity, he has fully discharged his obligations toward the making of a home. Having done this, he feels justified in washing his hands of all further responsibility, and proceeds to wrap himself completely in his

business, and to seek his pleasures and recreations outside his home and apart from his family. After a time he begins to wonder why his home fails. He wonders why the spirit of the home has fled, and why the eyes of his partner in home-making, that shone so brightly in planning and furnishing the new home, have lost their luster. He does not realize that the dream of the home to be has failed of realization, because it is utterly impossible for one heart, however ardent, to make a home. His devotion has been absorbed by other interests, but he must learn that in this great business of home-making, there must be self-sacrificing coöperation on the part of both wife and husband.

OUTSIDE INTERESTS ENCROACH UPON THE HOME

Again, the family hearth must be constantly guarded against the many encroachments being made upon it by outside interests and activities. Many things in these days are detracting from the home. This is perhaps not to be wondered at when we realize how very greatly our lives have been influenced in recent years through new discoveries and inventions. Our environment has almost completely changed in the last fifty or one hundred years, and we have not yet been able to adjust ourselves to these new conditions. The home life of only a generation ago was very

little different from that of previous generations stretching back for hundreds of years. In those days, life centered chiefly around the home and the members of the family found interest and employment within the home circle. But all that has been changed and the last century has witnessed a greater revolution in our mode of living than perhaps all preceding centuries.

Less than one hundred years ago the home was the industrial center. In the home where I was born are still the carding combs, the spinning wheel, and the hand looms, with which my parents toiled, together with my grandparents, to provide the clothes they wore. The wool was shorn from the backs of their own sheep, prepared by hand, and woven on their own looms. To-day the farm produces only the raw materials, and the great factories with their clanking machinery and myriad toilers produce from them these necessities of life. The same is true of other home industries. The great industrial plants have taken over these homely tasks to perform them by wholesale, and life's industrial activities no longer center round the home. The members of the family must seek occupation elsewhere, generally in some industrial center in some crowded city, and for this reason the home has lost largely in interest.

Once the home furnished amusement and recreation. It has now been robbed of this attraction.

Organizations, institutions and amusement places are all beckoning both old and young to come away from home and have a good time. The automobile with the rapid development of good roads and all outdoors calling, tempts us away from home.

Moving picture palaces, flaunting their gaudy attractions at almost every corner, are alluring in comparison with an evening spent at home.

FRATERNAL AND SOCIAL INSTITUTIONS WEAKEN HOME LIFE

Lodges, clubs, societies and social affairs of one kind or another are absorbing an enormous amount of the interest that rightly belongs to the home; and in drawing multitudes of men and women away from the evening fireside are among the greatest forces that are weakening the home life. There are many men who are foolishly sacrificing their home life and neglecting their home duties and responsibilities for the lodge or the club or some other purely social activity, and a still more deplorable feature is that even the mothers are being drawn more and more into these things at the expense of the home. Practically every society nowadays has its auxiliary. No longer does the mother remain at home in the evenings, keeping sleepless vigil against the belated return of the "head of the house." She

has her own social interests to occupy her attention and the home can take care of itself, while the children, if there are any such "incumbrances," are farmed out to someone else to take care of. No longer does the mother complain of the absence of the husband and father from the evening fireside. The auxiliary has provided a way of escape for her and silenced her criticism. I sometimes wonder if the auxiliary was not founded by a group of conscience-stricken husbands for the purpose of silencing the complaints of forsaken and neglected families. More likely it was invented by a group of lonely-hearted wives and mothers, who grew weary of the hopeless attempts to make and maintain a home single-handed.

But mark you, these institutions, orders and societies are now in a fair way to claim the entire family. Having stolen the father, and pacified the mother with an auxiliary, they are now facing the necessity of making some disposal of the children, for children are the greatest handicap to these evening affairs. The law against murder being still effective, it is not as yet possible to kill them off and get rid of them for good. The best that can be done under the circumstances is to provide a place for them, as has been done for their mothers. Consequently, a great number of these societies have now organized and are sponsoring junior societies for the boys and girls.

Soon the entire family interest will be transferred to activities outside the home. In many families this has already been accomplished, with what result let our juvenile courts testify. In making this statement, I am not assuming that our juvenile delinquents are recruited particularly from the ranks of these junior societies. That would be an altogether unwarranted assumption. I am not charging that they are directly responsible for crime. The charge that I am making is that by absorbing so large an amount of home interest, they are among the most active forces that are weakening the home life, thereby bringing about that condition of home failure that lies at the very root of juvenile delinquency and criminal lawlessness. Nor am I arguing that there should be no social life outside the home, nor am I biased against lodges and social societies as such. In proof of this, I submit that I, myself, am a lodge member in good standing, but one does not need to belong to all the lodges and societies in existence and be obliged to spend all his spare time in the lodge or club rooms, to the neglect of his home.

Many men seem to pride themselves on the number of buttons and badges they are entitled to wear indicating the number of societies in which they can claim membership, and I have known men who, if they were to wear all the insignia they are entitled to, would appear even

as the milky way on a starry night. To my mind this is a very doubtful honor, and, for the man who is head of a family, a very costly one, not alone in money, although that is no small item, but in the greater cost of the surrender of those things that ought to be dearer to him than life. I want, therefore, to say with all the emphasis possible, that the man who surrenders his home duties and responsibilities, and neglects his home for any lodge, club, social organization, or institution whatsoever, is making a very poor bargain. Like Esau, he is selling his birthright for a mess of pottage, and like Esau, if he is a man with any conscience, he will probably regret it bitterly and with tears—maybe, when it is too late.

THE FAMILY ALTAR GONE

But the greatest of all losses sustained by the home in modern days is the loss of the family altar—the loss of the teaching of religion in the home. Once, the home, inspired by the church, was the center of the spiritual and religious life of the family. It is so no longer. This greatest and most sacred of all privileges has, if considered at all, been delegated to others outside the home, and so the home has lost its very heart—the family altar—the one thing of all others that would make it and keep it really home.

For all these reasons and for others more ob-

scure perhaps, but no less important, "the home has lost its charm and the family hearth its attraction. In the many demands of these modern days, the hours for family contact are growing fewer and fewer at an alarming rate." The home life of the family is in danger of disappearing altogether. It is one of the greatest dangers confronting our generation, a danger that all right-living, right-thinking people must face and constantly combat.

OUR CRYING NEED

New movements of one kind or another are being constantly inaugurated. We have back to the land movements, back to the constitution movements, and back to this, that, and the other movements, but the crying need of the hour is a back to the home movement. And if some person with wisdom enough and foresight enough, could organize, inspire, and bring to successful consummation such a movement, he would confer upon America, and upon the world at large, a benefit incalculable in its value. A home does not happen by chance. Coöperation, self-sacrificing love, unity of spirit and unity of purpose saturated with the spirit of Christ are prime necessities if the home is to prosper.

Edgar A. Guest expresses a profound truth when he says:

“It takes a heap o’ livin’ in a house t’ make it home,
 A heap o’ sun an’ shadder, an’ ye sometimes
 have t’ roam

Afore ye really ’preciate the things ye lef’ be-
 hind,

An’ hunger fer ’em somehow, with ’em allus on
 yer mind.

It don’t make any differunce how rich ye get
 t’ be,

How much yer chairs an’ tables cost, how great
 yer luxury;

It ain’t home t’ ye, though it be the palace of a
 king,

Until somehow yer soul is sort o’ wrapped round
 everything.

Home ain’t a place that gold can buy or get up
 in a minute;

Afore it’s home there’s got t’ be a heap o’ livin’
 in it;

Within the walls there’s got t’ be some babies
 born, and then

Right there ye’ve got t’ bring em up t’ women
 good, an’ men;

And gradjerly, as time goes on, ye find ye
 wouldn’t part

With anything they ever used—they’ve grown
 into yer heart;

The old high chairs, the playthings, too, the
 little shoes they wore

Ye hoard; an’ if ye could ye’d keep the thumb-
 marks on the door.

Ye’ve got t’ weep t’ make it home, ye’ve got t’
 sit an’ sigh

An' watch beside a loved one's bed, an' know
that Death is nigh;
An' in the stillness o' the night t' see Death's
angel come,
An' close the eyes o' her that smiled, an' leave
her sweet voice dumb.
Fer these are scenes that grip the heart, an' when
yer tears are dried,
Ye find the home is dearer than it was, an' sanc-
tified;
An' tuggin' at ye always are the pleasant mem-
ories
O' her that was an' is no more—ye can't escape
from these.
Ye've got t' sing and dance fer years, ye've got
t' romp an' play,
An' learn t' love the things ye have by usin' 'em
each day;
Even roses 'round the porch must blossom year
by year
Afore they 'come a part o' ye, suggestin' some-
one dear
Who used t' love 'em long ago, an' trained 'em
jes' t' run
The way they do, so's they would get the early
mornin' sun;
Ye've got t' love each brick an' stone from cellar
up t' dome:
It takes a heap o' livin' in a house t' make it
home."

THREE: THE CHILDREN IN THE HOME

"Ah! what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

"Ye are better than all the ballads
That ever were sung or said;
For ye are living poems,
And all the rest are dead."

LONGFELLOW.

"They are idols of hearts and of households;
They are angels of God in disguise;
His sunlight still sleeps in their tresses,
His glory still shines in their eyes;
Those truants from home and from heaven,—
They have made me more manly and mild;
And I know now how Jesus could liken
The kingdom of God to a child."

DICKINSON.

"I love these little people; and it is not a slight thing,
when they who are so fresh from God, love us."

CHARLES DICKENS.

"I love God and little children" was the sublime sentiment of Jean Paul Richter.

CHAPTER THREE

PART I: THE CHILDREN IN THE HOME

“Train up a child in the way he should go and when he is old he will not depart from it.”

Prov. 22:6.

We are hearing much in these days of juvenile delinquency, and of the crime wave that is sweeping over our Country. America, that a few years ago proposed to lead the world in peace, and that, indeed, was looked to for such leadership, now leads the civilized world in crime; having the largest number of criminals per capita of any civilized country in the world. We are told that other nations look upon our material prosperity and our many rich possessions with envious eyes. There seems to be no disposition on the part of any nation to rob us of our criminal record. It is an unenviable distinction, and one that ought to make every lover of his country and his flag hang his head in shame.

THE CRIME SITUATION

The law enforcement committee of the American Bar Association, reporting at the annual

meeting of the Association held in Minneapolis in 1923, said in part, "The crime situation in the United States, so far as crimes of violence are concerned, is more serious than in any other civilized country."

"There were seventeen murders in London last year and not one of these crimes went unpunished. During the same period, New York City had two hundred and sixty murders and obtained only three convictions."

"It is estimated that 7,850 murders were committed in the United States in the last year."

"During 1921, there were 157 murders in the city of Chicago. In the same year throughout all England and Wales, there were but sixty-three murders."

Who are these criminals? We are told on good authority that the majority of them are mere youths.

Four young men, three of them just past twenty-one years, were sent to the death chair in the city of Brooklyn recently, for the cold-blooded murder of two bank messengers—a total of six lives lost through crime. Judge James C. Cropsey, Supreme Court Justice, who sentenced them, said, "The age of these criminals is not uncommon. Most of the criminals are boys and young men. To be exact, over eighty per cent of them are less than twenty-five years of age."

Judge Louis D. Gibbs, who administers one of

the criminal courts of New York City, is quoted in the press as saying that "seventy-five to eighty per cent of the criminals are boys between seventeen and twenty-two."

George W. Kirchwey, former warden of Sing Sing prison, is quoted as saying that "half the criminals in Sing Sing are under twenty-five years of age," and notes the increase of youthful prisoners in recent years.

The first step in combating disease, after endeavoring to alleviate the pain, is to discover, and if possible, remove the cause. This appeals to us as being wise, humane, and scientific. Suppose we apply the same principle to present day juvenile revolt and delinquency and inquire as to their cause. To such an inquiry many theories would be advanced.

THEORIES ADVANCED

Immediately a host of witnesses would arise to testify that in their opinion the demoralizing effects of the world war are responsible for our criminal tendencies, including those of youth. But what lies back of the World War? Was not the World War simply the effect of certain causes—the virulent outbreaking of stored up evils in the body of our modern life?

We are disposed to place much of the blame for existing conditions of youthful revolt upon

youth itself, but if it is true that the demoralizing effects of the world war are responsible for the breakdown of our respect for law and order, then youth must, in justice, be freed from blame for it is not responsible for the evils that created the World War. The war was not of its making. It inherited it from the parents and from the folly of past generations.

Youth is not responsible for the causes lying back of the world war, but when war came it was youth that paid the price of that folly in the greatest Gethsemane of human suffering this world has ever witnessed.

Nor is the youth of this generation to blame for the fact that we, the elders, refuse to be governed by the tragic lessons of recent happenings, but still persist in traveling the same old road that always has led, and always will lead to war and destruction; and in sowing the same old seeds of jealousy, envy, malice, distrust, prejudice and hatred, whose harvest always has been and always will be the disaster of strife. And when this harvest is ripened and ready for the sickle, it is youth that will again go out to reap in blood and suffering, and to offer young bodies as sacrifice for the harvest of death. It may be the demoralizing effects of the great war that are to blame for our crimes and for the revolt of youth, but youth did not make the war. The forbears must shoulder that responsibility.

THE PUBLIC SCHOOL SYSTEM BLAMELESS

Nor can we lay the blame of present conditions on our public school system as many are doing, for the schools are also our own creation, they are what we have made them. We have built them, furnished them, planned the curriculum, appointed the teachers and instructed them in the things which they are to teach. The schools are what we ourselves have made them and in making them we have deliberately left out of account the most important item in the education of a human being—true Christian Character. There can be no real stability of character apart from religion, but the teaching of religion is forbidden in the majority of our public schools. And we have not only forbidden the public schools to instruct our children in the things that make for Christian character but have, ourselves, deliberately neglected to teach them in our own homes. For this neglect of religious training youth cannot be blamed. It is of our making—not theirs.

THE CHURCHES ARE NOT TO BLAME

Nor can we blame the churches as some are inclined to do, for the churches also are what we have made them, or perhaps I should say, what we have failed to make them through our indifference and neglect.

WE ALONE ARE RESPONSIBLE

Turn where we will, we cannot escape the responsibility that the youth of to-day is largely what we have made it, and when we talk about the training of children, we cannot escape the fact that the proper training of children implies and demands as the first step, the proper training of parents. This is the testimony of those who are in a position to speak from experience. Whether the immediate cause of youthful crime is due to the demoralizing effects of the World War, to an improper educational system, or to the failure of the Church to interest and hold the young people, the blame in the last analysis belongs to the home and to the parents.

The Juvenile Delinquency Department of the Social Service Bureau in one of our large western cities has issued the following statement: "The big factors in juvenile delinquency are:

- Lack of parental watchfulness,
- Lack of parental instruction,
- Lack of parental association.

Ninety per cent of the juvenile court cases are the result of parental neglect."

A noted Supreme Court Judge says, "A dozen years of investigation and experience have demonstrated that the vast majority of all youthful offenders committed crimes because they had

bad associates and were not under proper influences in the years when boyhood was turning into manhood, between the ages of twelve and eighteen. That is the most important period in a boy's life; then his ideals are acquired, his character formed. Tens of thousands of boys are on the streets nightly looking for amusement, seeking adventure, yearning for companionship. Many of them have no fathers, and the parents of many others give little heed to the places their boys visit, or to the companions they choose."

REMEDIES ATTEMPTED BY THE PUBLIC

What is the remedy? Because the home has failed in its duty the public at large has found it necessary to attempt to supply the leadership, training, and companionship which should properly belong to the home. Many methods for the salvation of youth are being advocated. More religious instruction in our public schools is being strongly recommended and it is sorely needed. But the schools cannot take the place of the home nor neutralize the influence of Godless, indifferent parents.

Week day church schools to be operated in conjunction with our public schools are springing up and finding much favor. The plan is an excellent one and should be encouraged but it cannot wholly meet the need. Not even the church,

which is the very best friend of the home, can take the place of the home in "bringing up a child in the way he should go."

The Boy Scout movement, the Camp Fire Girls, the Y. M. C. A., the Y. W. C. A., and other kindred organizations are doing heroic work to meet the needs of youth, but they cannot take the place of the home and parents who imagine that they can delegate their God-given duties to these or to any other agencies outside the home, are making a fatal mistake.

THE FAMILY HEARTH THE ONLY AGENCY

There is no agency in all the world, however consecrated and efficient, that can take the place of the family hearth in influencing in the right direction the lives of boys and girls. The boy or girl who grows to manhood or womanhood and is unable to look back upon sacred and sanctified home memories and home ties, has missed not only one of the richest treasures of the human heart, but also one of the most potent of all influences in building and safeguarding character.

Public and private movements, organizations, and institutions are competing in an attempt to lead the youth of America into safety and usefulness. But in all these we are dealing with effects rather than with causes. We are building hospitals at the foot of the precipice, rather than estab-

lishing safeguards at the summit. What then shall we do? Safeguard the home, save the parents, and we immediately reach the greatest visible source of juvenile delinquency and the greatest visible power for averting juvenile delinquency. Our need is not new movements, nor more movements to save the boys and girls. The crying need of the hour is some movement that will save the parents and save the homes; that will bring parents face to face with their responsibilities toward their own children in their own homes.

In saving the home and in saving the children, we save others. One of the greatest difficulties encountered by parents who are striving to train their children in the way they should go, is the demoralizing influence of homes that are indifferent and careless. The one great ambition of every home should be to send out into the world boys and girls who, as men and women, will be an asset rather than a liability to the nation and to mankind at large. The 1921 General Assembly of the Presbyterian Church, received from John W. Weeks, who was then Secretary of War, the following, which we quote in part:

“The first line of defense of the Republic from the enemy without and the enemy within, is not the Navy or the Army, but the Home. This great nation was founded on the little group of sturdy Christian homes that constituted the Plymouth Colony, and it is to the American Home that

America owes its greatness and power, not to its commerce, its mighty fleets, or its victorious armies. It is the source of our strength, and we cannot lessen its influence or importance without dangerously weakening the very foundation of the Republic."

Someone has asked, "What is a boy?" and has answered it thus:

"He is a person who is going to carry on what you have started.

"He is to sit right where you are sitting and attend to those things you think are so important when you are gone.

"You may adopt all the policies you please, but how they will be carried out depends upon him.

"Even if you make leagues and treaties, he will have to manage them.

"He is going to sit at your desk in the Senate and occupy your place on the Supreme Bench.

"He will assume control of your cities, states, and nation.

"He is going to move in and take over your prisons, churches, schools, universities and corporations.

"All your work is going to be judged and praised or condemned by him.

"Your reputation and your future are in his hands.

"So it might be as well to pay him some attention."

What is true of the boy is also true of the girl. In her own way she has a no less important place

to fill in the making of some future home and therefore in the building of human society. She should be carefully prepared for her great task. There is no agency that can accomplish this like the inspiration and example of her own parents.

The home is the very heart of the nation. If you want to discover what America is and what America is to be, do not go to Washington, D. C., do not listen to the debates in the halls of our National Congress for you will not get your information there; there is only one place you can find it and that is in the homes of America. As the home goes the nation goes, for the roots of the nation are in its homes. No democracy will ever be better than the aggregate of the people who compose it and the people will be what the home makes them. Save the homes, save the parents, and you save the children; and in saving the children you insure and safeguard the future.

FOUR: THE CHILDREN IN THE HOME

"Spare the rod and spoil the child."

BUTLER.

"Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him."

Prov. 22: 15.

"Parents who wish to train up their children in the way they should go, must themselves go in the way in which they would have their children go."

ANON.

"The father and mother who awaken in one child a strength of will to repel temptation, and who send him out prepared to profit by the conflicts of life, surpass in influence a Napoleon breaking the world to his sway."

CHANNING.

"Plato, seeing a child do mischief in the street, went forth and corrected the child's father for it. And this is the pattern of God's judicial proceedings, for He visits the iniquities of the fathers upon the children who imitate them, and the iniquities of the children upon the fathers who countenance and indulge them."

KITCHEN.

CHAPTER FOUR

PART 2: THE CHILDREN IN THE HOME

“Train up a child in the way he should go; and when he is old, he will not depart from it.”

Prov. 22: 6.

In the previous address we emphasized the importance of the home in the shaping of character. This is truly the chief function of the home. If it fail in this one respect, it has failed in all others. It may prosper greatly in material things, accumulate much wealth, and be able to provide material comforts for its members on a lavish scale, but if it fail in this one essential its failure is complete.

A home of poverty with wise and God fearing parents is more desirable than a home of wealth, with Godless and indifferent parents. The one is rich in its poverty, the other is poor in its riches. Christian character is the one sure foundation for the home, and is the one enduring thing that a home can produce.

CHRISTIAN CHARACTER

But Christian character does not grow by chance, nor develop by neglect. Wise parents

know that the body of a child grows and develops through care, through exercise, and through proper nourishment. They realize that the mind also must be cultivated through a long period of years. But many seem foolishly to assume that the spiritual side which lies at the very root of character and controls both safety and usefulness can take care of itself. This is a mischievous assumption and a prolific source of evil.

Herbert Spencer, one of the foremost educators of all time, says: "To educate the reason without educating the desires is equivalent to placing a repeating rifle in the hands of a savage."

J. P. Monroe maintains, "The question to be asked at the end of an educational step is not what has the child learned but what has the child become?"

Lord Macaulay believes that "nine-tenths of the calamities which have befallen the human race had no other origin than the union of high intelligence with low desires."

Theodore Roosevelt says: "To educate a man in mind and not in morals is to educate a menace to Society."

The spiritual nature, like the physical and intellectual, must be trained and cultivated if it is to function properly.

The wise man said: "Train up a child in the way he should go and when he is old he will not depart from it." This is the first duty of all par-

ents and one for which both God and man will hold them responsible.

A noted judge in sentencing two boys, whose career in crime finally ended in murder, said: "From the evidence at hand I should permit these boys to go free and punish their parents, but that the law does not allow, so I must send these boys to prison for a long term of years for a crime that appears to be the direct outcome of parental neglect. These boys were permitted to roam the streets at all hours, to select whatever companionship that offered itself; in short, to do almost what they pleased so far as their parents cared or were concerned. Our laws should be altered to permit the punishment of parents found guilty of parental neglect."

The home is the soil where character has its roots and the home is largely what the parents make it.

PARENTAL DISCIPLINE NEEDED

One of the most needed and at the same time most neglected elements of home training, is parental discipline. Discipline does not mean suppression of the youthful exuberance that bubbles over in any normal boy or girl. The best discipline is that which guides and controls with sympathetic understanding this surplus energy so that it may express itself through proper channels.

To allow our children to run uncontrolled and free to do as they please is not kindness but selfish ignorance, whose end is disaster. On the other hand to deny our children the right to freely express the exuberant, fun loving, spirit of youth is not wisdom but cruel ignorance, and will also end in disaster. Therefore, when I speak of discipline in the home, I do not mean suppression but wisely controlled expression.

We are being constantly informed through many channels that the outstanding sin of our age, and particularly of the youth of our age, is disrespect and disregard for law and authority. How can it be otherwise when these elements are neither taught nor practiced in the home? The lawless home cannot be expected to produce law-abiding citizens and the youth who is not taught obedience and respect for authority in the home, goes out into life under a great handicap. Discipline is an essential to good citizenship as well as an essential to worth-while character. Our men in the army learned that the Company whose Commanding Officer was a strict disciplinarian was by far the most contented as well as the most efficient. Slackness in discipline does not bring happiness. It brings instead disorder and chaos, lowers efficiency, and sooner or later results in unhappiness and failure.

Discipline is an absolute necessity in the building of strong character, and the time to begin

this training is in the earliest and most impressionable years. A young tree may perhaps be straightened as it approaches maturity, but it will be a difficult task and even if it is straightened it will be difficult to keep it straight for it will always incline to its former bent and will always bear the scars of its correction. The best time to straighten the tree is when it is young and pliable; the earlier the better. Here then is wise advice—any nursery man will testify that this is highest wisdom—train up a young tree in the way it should go and when it is old it will not depart from it. The same is exactly true of human character. “Train up a child in the way he should go and when he is old he will not depart from it.”

PARENTAL DISCIPLINE MERCIFUL

Moreover, parental discipline is in the last analysis, merciful. It will save much grief in years to come, for if parents fail to discipline their children in the home in their early years, the world will find it necessary to do it for them in later years and the world's discipline is both harsh and cruel. It will cut much deeper and leave more lasting scars than “father's razor strcp.” Our courts of justice merely punish tendencies that might easily have been developed in other directions while the mind and heart were pliant. The pity of it is that the world's discipline is scarcely ever cor-

rective; it too often tends in the opposite direction, but home discipline, properly administered, is both merciful and corrective. The world's discipline is often destructive, it comes too late, and is intended to punish rather than to reform.

An old negro mammy was the proud mother of a very fine family of exemplary boys grown to young manhood. They were noted with approval by all who knew them. Her mistress one day comparing the delinquencies of her own boys with the model conduct of these negro youths, exclaimed: "Mandy, however did you raise such fine obedient boys?" "Well, Missus," replied the darky, "I raised them principally on a barrel stave and I raised them frequent." The barrel stave, the hickory switch, or some kindred instrument of correction should hang in a conspicuous place in every well ordered home, and above it the motto: "To be well shaken and administered as often as needed." Its very presence will have a salutary effect and be a constant reminder to those for whom it is intended. And if it becomes necessary to use it frequently, it will be more merciful in the long run, than the weak sentimentality that "spares the rod and spoils the child." Strict discipline, administered not impulsively or haphazardly as a relief for the over-wrought feelings of parents, but wisely and kindly for correction, beginning in the earliest years, will yield the peaceable fruits of character in years to come.

VALUE OF PARENTAL EXAMPLE

Another much needed and also much neglected element of family training, is parental example. Parents must learn to discipline themselves before they can expect to influence others. "What you are," Emerson said, "speaks so loud that I can not hear what you say." Example speaks louder than words. A high school student, a young boy, recently said: "If father takes chances at poker and mother gambles for prizes at bridge whist, why shouldn't we be allowed to match pennies or shake dice? We are not supposed to be better than our parents."

A young high school girl said, "How can our parents expect us to be interested in the church, when they themselves are not interested?" In all things parents must themselves set the example.

If parents would instruct their children in the principles of truth telling, let them set the example of truthfulness. The mother who sends her child to the door to inform the unwelcome caller that she is not at home, must expect to have little influence as a teacher of truthfulness.

The father who would ground his children in honesty, must himself practice honesty for its own sake and speak of honesty not simply as a good policy but as a great fundamental principle of right. If the children are to be taught honesty,

the best teacher is the love of honesty and the strict practice of honesty in the home.

Parents who would send their children out into the world as law-abiding citizens with respect for law and authority, must themselves be law-abiding citizens, and honor and respect law and order in their own lives.

Most parents desire that their children be true to the things that are of God, that they honor His name and love His worship, but they themselves must set the example. Parents who insist on their children attending the Sunday School for religious instruction and themselves neglect the public worship of God, are telling their children in the most forceful manner possible that religion does not amount to very much. The result of this teaching by example will soon make itself apparent in the attitude of their children toward these things.

Example is stronger than precept, and the duty of parents is to teach more by example than by precept. Too many parents are foolishly trying to send their children along the difficult road of right living while they themselves lag behind or travel another road. As the pioneer of early days blazed the trail through the forests for the guidance and safety of those who should follow him, so the duty of parents is to go before and blaze the trail for the path which the feet of their children will tread. Parents would do well to heed the lessons

contained in the following beautifully expressed and forceful poem by Edith C. Lane.

And old man traveling a long highway,
Came at the evening, cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
But he turned when safe on the other side
And built a bridge to span the tide.
“Old man,” said a fellow pilgrim near,
“You’re wasting your strength with building here,
Your journey will end with the ending day.
You never again will pass this way;
You’ve crossed the chasm deep and wide,
Why build you this bridge at eventide?”
The builder lifted his gray old head,
“Good friend, in the path I have come,” he said,
“There followeth after me today
A youth whose feet must pass this way.
This chasm that has been as naught to me,
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim—
Good friend, I am building this bridge for him.”

HOME ATMOSPHERE

Another great influence in the lives of the children is the spirit and the atmosphere of the home itself. One of the greatest of all teachers and yet one that seems to receive little consideration is the conversation that goes on constantly in the home. A home where there is constant bickering, fault finding, and where the conversation follows a low

plane of thinking and living, is bound to have a demoralizing effect upon the children.

If a dictaphone could be secretly installed in the dining room of some of our homes, recording the conversation that goes on around the table, I think it would reveal many astonishing things and would be a surprising revelation to many of us. This coming together of the family three times a day in social fellowship around the family board, offers a wonderful opportunity for family solidarity and the pleasant and profitable discussion of worthwhile subjects. Someone has said: "Let me know the character of those who frequent your house, let me read the title of the books you read, let me scan the pages of the magazines on your tables in daily use, let me glance at the music on the piano rack, allow me to listen to the conversation that goes on in the home when the family is alone, let me know the names and the habits of your particular friends and the friends and companions of your children, and although I may not know you personally, I will be able to give you a fairly accurate estimate of what your home is and what its influence is upon the children in it." The quality of the home life, its associations, its interests, its literature, and the care exercised in guiding the children in the selection of their playmates, are among the most important of all factors in influencing the lives of the children for good or for evil.

FAMILY COÖPERATION

Another teacher of great value in the home is the cultivation of family coöperation. The children should be made a part of the home and should be taken into the confidence of the parents in the affairs of the home as wisdom dictates. The problems as well as the encouraging things touching the home life and happiness should be discussed with them, not particularly for the amount of wise advice they will be able to impart, but for the sake of their own development; as a strengthener of character there is nothing to be compared with responsibility. Taking the boys and girls into partnership in the home life will give them a feeling of personal responsibility and will have a steady-
ing effect, it will make for a larger interest in the home and will prepare them for similar responsibilities later on.

A number of high school students were asked to express themselves freely in relation to their homes in this regard. Among the many things said were the following:

"We believe there should be a partnership in which the young people and their parents strive together and not separately for the ideals of the home." "We want appreciation as well as criticism. Some of us prefer to go over to the neighbor's house to mow the lawn, chop wood or wash dishes, not because we love the neighbor's house

better than our own homes but because the appreciation there is at least audible. We believe it is human nature to like a word of appreciation and we ought to find it at home when it is deserved."

Nearly four hundred years ago Roger Ascham wrote in the quaint language of that period, "Where the child doth well, let the master praise him, and say, here ye do well. For I assure you, there is no such whetstone to sharpen a good wit and encourage a will to learning, as is praise."

There are many other elements of home training that might be emphasized. I will however, speak of but one other and I have left it to the last because I believe it is most important of all. I believe it is fundamental. I speak of the family altar.

I can find no better expression of its worth than the following, whose authorship I am sorry I do not know.

"It honors God, the giver of all good, the source of all happiness.

"It makes the home a sanctuary for God's dwelling.

"It binds the household together in a more hallowed love.

"It builds a wall of defense against the errors and the evils of the world around us.

"It bears witness of the Saviour to the stranger within our gates.

"It sanctifies the day to the highest service and sweetens all the hours.

"It plants in every heart sacred memories to be profitable and helpful in all the following years.

"It brings down from Heaven the blessing of God which maketh rich and addeth no sorrow."

The family altar insures all this and more. It is the greatest and best of all home teachers, for "it sanctifies and strengthens all the associations of home, gives proper atmosphere, and sends the members of the family to their daily tasks with divine guidance, hope, and power, and provides a restraint against the temptations of evil."

Dr. Wilbur Chapman tells of a young Scotchman brought up in a godly home in the Highlands of Scotland, where the gray haired father led his family in worship morning and evening. In this home they added singing to the Scripture reading and prayer. Being Scotch, they delighted in the old psalms that so greatly inspired their covenanting fathers in the days of persecution. Their favorite psalm was the 121st, and they sang it to the tune "French."

"I to the hills will lift mine eyes,
From whence doth come mine aid,
My safety cometh from the Lord,
Who Heaven and earth hath made."

The great war came, and the young man one day marched with his regiment, to do his "bit"

for his Country. The need for men was great and he was soon on the battlefields of France. Almost immediately his regiment went into action and was all but wiped out in the very first engagement. The dead and wounded lay in all directions and this young son of the Highlands lay wounded with them. Through the long night they lay in their agony, their thoughts far away with home and with the loved ones they might never see again. The young Highlander knew that at a certain hour, according to custom, the family would be assembled for worship. He knew also that the burden of their prayers would be for his safety and that they would sing their favorite psalm. Thinking to join them in spirit if not in body, he lifted up a beautiful tenor voice and sang:

“The Lord thee keeps, the Lord thy shade,
On thy right hand doth stay,
The moon by night thee shall not smite,
Nor yet the sun by day.

“The Lord shall ever keep thy soul,
He shall preserve thee from all ill,
Henceforth thy going out and in,
God keep, forever will.”

One can imagine the effect on the other Highlanders, lying around suffering from their wounds. A deep stillness fell upon the field for they had ceased their groans to listen. But mark this—a sentry on duty also heard the song and

knowing it to be a wounded comrade, he marked the direction of the voice. When relieved from duty he set out to find the singer. After considerable search he found him badly wounded and succeeded in getting him to a dressing station in time to save his life. Now that Highland laddie is back with the loved ones in dear old Scotland and when the family assembles for worship and they sing their favorite psalm:

“The Lord thee keeps, the Lord thy shade,
On thy right hand doth stay.”

They know it is true, for He that “slumbers not nor sleeps” was present that fearful night on the field of death, “keeping watch above his own.”

In these days of stress and strain we may feel we have not much time to devote to sacred things. We may feel it is inconvenient to erect an altar to God in the home, but it will be worth any sacrifice we may make, and when our children go out on life's battlefield to face the pitfalls and temptations and perhaps sometimes to be wounded by the fiery darts of the evil one, it may be a source of strength and courage for them to know that “The Lord is their Keeper.”

Teach the children in the home strict obedience. If the rod is necessary at times it will be more merciful in the hands of a loving parent than later on in the hands of a cruel world, for obedience must be learned.

Teach them by example as well as by precept for precept without example is sure to fail.

Take them into partnership with you in your home and make them feel that they are a part of the home and related to all its interests, for responsibility is a great teacher. But above all, teach them to know God, to honor Him, to serve Him, for this is the beginning and end of wisdom.

FIVE: A CHALLENGE TO YOUTH

"How beautiful is youth! how bright it gleams
With its illusions, aspirations, dreams!
Book of Beginnings, Story without End,
Each maid a heroine, and each man a friend!
All possibilities are in its hands,
No danger daunts it, and no foe withstands;
In its sublime audacity of faith,
'Be thou removed!' it to the mountain saith,
And with ambitious feet, secure and proud,
Ascends the ladder leaning on the cloud.

Let him not boast who puts his armor on
As he who puts it off, the battle done.

Write on your doors, the saying wise and old,
'Be bold! be bold!' and everywhere, 'Be bold!
Be not too bold!' Yet better the excess
Than the defect; better the more than less;
Better like Hector in the field to die,
Than like a perfumed Paris turn and fly."

LONGFELLOW.

"So nigh is Grandeur to our dust,
So near is God to man;
When Duty whispers low, 'Thou must,'
The youth replies, 'I can.'"

EMERSON.

CHAPTER FIVE

A CHALLENGE TO YOUTH

"Honor Thy Father and Thy Mother, that thy days may be long upon the land which the Lord thy God giveth thee."

There has never been a time in human history that held such golden opportunity for youth as the present—with all the experiences of past history to profit by, with our colleges and universities overcrowded and a higher education within reach of all who have ambition enough to strive for it, with new discoveries and new inventions constantly opening up new fields of endeavor and new opportunities for service, with youth occupying positions of trust and importance that in former generations were the reward of a lifetime of strenuous endeavor. Surely, this is the golden age of youth.

Here, then, is a question of tremendous import to them, to us, to all mankind. Will youth meet the challenge of these opportunities, with strength, wisdom, foresight and courage? or will the new day with its new freedom and changed conditions intoxicate them, until, drunk with the wine of life,

they miss the road and the opportunity, and drift along the easier paths that lead to failure?

YOUTH'S ALLEGED FAILURE

We are hearing on all sides of the failure of youth. Among the charges brought against it are—indifference to worth-while things, revolt against restraint, disregard for law and order, irreverence and disrespect for things sacred, refusal to be governed by the experiences of the past.

There is no doubt some truth in these charges, but it is very far from being true of the vast majority of our young people. Many young folks are losing their heads in the whirl of what they are pleased to call the "new freedom." Many of them are mistaking liberty for license, revolting against authority, even the authority of their own parents. Many of them seem to be drunk with the wine of self-conceit—conceit in their own wisdom and in their ability to order their own lives as they please. Many of them are flirting with destruction as the foolish moth flirts with the candle flame, and, like the foolish moth, are falling with singed and helpless wings, never again to rise to worth-while flight. Multitudes of them are finding their way into our juvenile courts until even in this day of unparalleled crime, we are appalled by the information coming from credible sources, that 80 to 85% of our criminals are mere youths. And there

are other multitudes, whose names do not appear on any criminal record, who are equally guilty and equally handicapped in meeting in any worthwhile way the challenge of the hour.

But this is not by any means true of all youth. Not all are thoughtless, purposeless, rebellious, and blindly foolish as some would have us believe. Evil always attracts more attention than good; it is only the foolish that get their names in the criminal records of the newspaper. And while our eyes are focused upon the multitudes who are treading the great white way that leads to destruction, there are other multitudes of fine, wholesome, fun-loving, but serious-minded young men and young women, who, although attracting no public attention, are deserving of our very best thought. You will find them in every school, in every college and university, in every church and Sunday School, in all walks of life. They are "the salt of the earth." Their worth has never been surpassed in any generation. They are our greatest treasure for they are the hope of the present, and will be a sheet anchor against disaster in days to come. They are largely the product of the Christian homes of America. Their spirit is characterized and their purposes revealed in the following extract from a letter recently received from a young man who is a sophomore working his way through one of our State Universities. He says: "I have been thinking lately what a great responsibility

rests upon us in preparing ourselves for the right kind of citizenship. I realize that in a few years the future of our country and of the world will be very largely in the hands of the young men and women who are crowding our colleges and universities. I have decided upon a seven years' course, for I want to prepare myself for the best. I cannot see just how I shall manage it, but I have got along so far and I think if my health keeps good, I can make it."

Not bad for a sophomore, and there are many others like him preparing themselves for the best. I repeat that not all our youth are foolish, rebellious, and blind to the needs of the present and the future. Unfortunately, multitudes of them are and it is a great pity.

THREE CLASSES

The poetic words of John Oxenham might well be applied to classify the youth of to-day and to express their attitude toward life, and the opportunities that life affords them.

To every man there openeth
A way, and ways, and the way;
And the high soul takes the high way,
And the low soul takes the low.
And in between on the misty flats
The rest drift to and fro.

But to every man there openeth
A high way and a low;
And every man decideth
The way his soul shall go.

To some one of these three classes every youth belongs. There are those bravely striving for the high road; the careless and the indifferent traveling the low road; and the drifters in between, drifting whichever way the tides of influence and environment chance to carry them.

I am confident that the great majority would prefer to travel the high way rather than the low, but the high way is not an easy way. It requires great courage, determination, and moral and spiritual strength to travel it. That is why so many are not traveling the high way.

The low road is an easy road. Traveling the low road is as easy as drifting with the tide; it is all down grade and the farther we go, the easier it is. It requires no effort at all. But the high road is an uphill climb. To walk the high road courage, self-discipline, purpose and determination must be cultivated. And in addition, we must lay hold upon every power and every influence outside ourselves that would enable us to make the right choice and win through to victory.

THE INFLUENCE OF HOME

Now I believe there is no influence that has so much to do with the road we choose as the influ-

ence of our own homes, and that is why I want particularly to emphasize your relationship to your home and to your parents. The home is the soil in which character is rooted. It is there that your earliest and most lasting impressions are formed. The quality of your home life will determine very largely the course of your entire life and your attitude toward your parents in the home will determine very largely your attitude toward others, and especially your attitude toward those in authority over you in years to come. Show me a young man or a young woman lacking in respect for, and in obedience to parental authority and I will show you one who is not traveling the high road.

Your home may be lacking in many things; your parents may make mistakes. Who doesn't? But they love you above all things, and if they are the right kind of parents they are greatly concerned that you find the high road, and walk in it. A man said to me a few days ago in speaking of his daughter: "I am very busy every day, but I have just one interest in life—our daughter. She is all we have and we are very anxious that she make the best of her opportunities." I am sure that your parents could truly say the same thing. They love you more than anything else in the world and are very anxious that you find the high road and make the best of your opportunities. As already stated, they no doubt have made many

mistakes, they may not be all that you desire them to be, and may not be able to give you all that you would like to have, but one of these days they will place in your hands a great heritage; it has come down to them out of the past. One of these days it will be yours and you in turn will be accountable for it, and must pass it on to succeeding generations. It consists of all the experience, all the wealth, all the wisdom, all the accumulations of past generations, stretching back to the dim beginnings of human existence.

THE GUIDE BOOK FOR THE ROAD

Of the details of this rich inheritance I have not time to speak, save one item, and I speak of it particularly because I believe it is the most valuable of all the possessions that will be placed in your hands. It is a tested and tried Guide Book for the road of life. As a Guide Book it has never been surpassed or even approached, and the testimony of history is that it has never led a single soul astray, nor failed one who put his trust in its wisdom. It is God's Word, the Book of Books, the Holy Bible, which has been "a lamp to the feet and a light to the path" of countless multitudes in finding and in traveling the high road of life.

THE COMMANDMENT WITH PROMISE

I said a moment ago that I want to particularly emphasize your relationship to your parents and

to your homes, because home influence is the greatest of all influences in determining the quality of your life. Now this Guide Book has much valuable advice to offer concerning your relationships to your parents and to your homes. There are but ten commandments; they were written many centuries ago. But they have never been improved upon and are still the foundation of our moral order; and is it not a significant fact that although there are but ten of these commandments one of them is devoted exclusively to the relationship of children to their parents? "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee." It is the first commandment with promise. "Honor thy father and thy mother that thy days may be long in the land." Permanent prosperity and success then are conditioned upon respect for your parents. Neither God nor man approves or respects the individual who does not honor his parents.

The story is told of a young student at Edinburgh University. He was an only son of a widowed mother. They lived on a little farm in the Highlands of Scotland and were terribly poor. But the mother was determined that her "laddie" should have the best education possible and so she toiled and strove night and day, and wore her fingers to the bone, denying herself even proper food and clothing that he might go to Edinburgh Uni-

versity. He went, and at last the day of graduation came. The old mother in the Highlands saw in it the glorious consummation of her years of toil and struggle. She had received no invitation from her son to be present at the graduation exercises and expected none for she knew he was aware of their poverty. But she had been secretly putting away her pennies against such a day, planning to surprise him. When the day came, with joy singing in her heart she dressed in her Sunday best—the old fashioned poke bonnet with its nodding plumes shading her wizened and toil-worn face, and the old black silk dress, faded and green with age, long out of date and style, easily proclaimed her station in life. She set out for Edinburgh and finally reached the bustling city. With fast beating heart she knocked on the door of her son's lodging. When he saw who it was, surprise and gladness were written on his face, but as his glance fell upon the fantastic dress, the rough, toil-worn hands and weather-beaten face of his mother, his surprise turned to dismay. In that hour he was ashamed of his mother, ashamed to introduce her to his fine friends, ashamed of her poor clothes, ashamed of her country speech, ashamed of the hands coarsened by toil that he might have his chance, ashamed of the face seamed with the marks of care and struggle and love for him, her only son, ashamed of the one to whom he owed his life, his all. In her joy at see-

ing him again she did not notice it, and attributed his manner entirely to his surprise at seeing her. But when in hesitant, stuttering, stumbling speech, he tried to convey to her that it would never do for her to appear among his fine friends and fellow students as his mother, suggesting that instead she pose as his old nurse, she saw the truth and her heart died within her. In that hour she knew that the son whom she loved dearer than life itself and for whom she had toiled and striven, was ashamed of her.

“Honor thy father and thy mother.”

Rudyard Kipling has very beautifully expressed a mother's love:

If I were hanged on the highest hill,
Mother o' mine, O mother o' mine!
I know whose love would follow me still,
Mother o' mine, O mother o' mine!

If I were drowned in the deepest sea,
Mother o' mine, O mother o' mine!
I know whose tears would come down to me,
Mother o' mine, O mother o' mine!

If I were damned of body and soul,
Mother o' mine, O mother o' mine!
I know whose prayers would make me whole,
Mother o' mine, O mother o' mine!

And Edgar A. Guest has aptly expressed a father's care:

Used to wonder just why father
Never had much time for play,
Used to wonder why he'd rather
Work each minute of the day.
Used to wonder why he never
Loafed along the road an' shirked;
Can't recall a time whenever
Father played while others worked.

Father didn't dress in fashion,
Sort of hated clothing new;
Style with him was not a passion;
He had other things in view.
Boys are blind to much that's going
On about 'em day by day,
And I had no way of knowing
What became of father's pay.

All I knew was when I needed
Shoes I got 'em on the spot;
Everything for which I pleaded,
Somehow, father always got.
Wondered, season after season,
Why he never took a rest,
And that I might be the reason
Then I never even guessed.

Father set a store on knowledge;
If he'd lived to have his way
He'd have sent me off to college
And the bills been glad to pay.
That, I know, was his ambition:
Now and then he used to say
He'd have done his earthly mission
On my graduation day.

Saw his cheeks were getting paler,
Didn't understand just why;
Saw his body growing frailer,
Then at last I saw him die.
Rest had come! His tasks were ended,
Calm was written on his brow;
Father's life was big and splendid,
And I understand it now.

"Honor thy father and thy mother."

DANGERS OF SELF-CONCEIT

Again the Guide Book for life's highway advises us: "Children, obey your parents in the Lord, for this is right." (Eph. 6:1.) And to this might be added another passage which although not addressed particularly to young people is applicable to all: "Be not wise in your own conceits." We are not only to honor and respect our parents, but we are to obey them, and the greatest obstacle to respect and obedience is self-conceit, so the Book says: "Be not over-wise in your own conceits." Some of you are perhaps thinking you ought to have more freedom. You are chafing a little under the restraints of home. Your parents refuse to permit you to do things that other young people are permitted to do, and maybe sometimes you are a little resentful. You think you are now old enough to take care of yourself. You understand, of course, that there was a time when you did not know enough to take care of

yourself. In your infancy you didn't know even enough to know that fire would burn you, that water would drown you or that boiling water would scald you. Nor would you take your parents' word for it. You were "wise in your own conceits" because you were ignorant of many things. But your parents knew the danger and when they tried to restrain you from destroying yourself by these and other methods, you rebelled and kicked and screamed. In those days your parents were obliged to guard you continually and sometimes punishment was necessary to save you from the dangers of your own ignorance. Had it not been for the constant care of your parents and elders, during these early years, you would not be alive to-day.

And now because you have added a few years to the stature of your intellect, because you have learned that fire will burn you, that water will drown you and that two and two make four, you must not imagine that you yet know all there is to be known. "Be not over wise in your own conceits"; there is still much to learn. There are other and greater dangers than those of your infancy, more dangerous because they are more subtle. Dangers that you, in your ignorance of their real menace, like to toy with as you did with the coal scuttle or steaming kettle in the innocence of former years. Dangers that you think you are wise enough and strong enough to overcome be-

cause you have not had experience in dealing with them. But your parents know. They know the dangers. They know that the road of life is no easy road, that multitudes miss the road and fail. They know because they have been over the road that lies ahead of you. They are familiar with its pitfalls and its temptations; and if sometimes they seem a little harsh and unyielding in their discipline, if they refuse to let you run with the crowd and do what they do, and go where they go, just remember that it is their loving care reaching out to protect and save you as they cared for you in earlier years. Don't be in too big a hurry to break away from the restraints of home and assume responsibility for your own life. Don't be too wise in your own conceit. There are still some things that you do not know—dangers of which you have little understanding.

Furthermore, you ought to obey your parents and yield obedience to their wishes because the law of the land makes them responsible for you until you come of age. Why? Because the experience of history is that you are not capable of taking care of yourself and assuming responsibility for your own actions until you are twenty-one years of age. In the eyes of the law your parents are accountable for you and must bear the responsibility for your actions until you have reached that age. This is not an arbitrary law, foolishly devised on the spur of the moment. It is the result

of the accumulated wisdom and experience of mankind through centuries of time, and however wise you may be in your own conceit the testimony of history is, that you need responsible guidance on the road of life until you are twenty-one.

Your parents are held responsible for that guidance. How wise then the advice of this old Guide Book, "Children, obey your parents in the Lord" and "Be not wise in your own conceits."

THINK ON THESE THINGS

But here is another piece of good advice from the traveler's Guide Book. It commands you to think for yourselves. From what I have just said it might seem that you were not to think for yourselves at all, that you are to let your elders do all your thinking for you. But that is not true and would be foolish. You must do a lot of thinking for yourselves and so the Guide Book commands you to think. It says: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things." (Phil. 4:8.)

I believe that one of the great troubles of the world to-day is that people do not think enough, or think properly. Very often they do not think until it is too late. They do not reason things out

for themselves, and yield too much to what is known as "mob psychology." For example, some of you young people permit the crowd you run with to do all your thinking for you while you follow blindly. Sometimes you come home to your parents wanting to do something or go somewhere because the crowd is doing it. And you are terribly disappointed because your parents refuse their consent. But your parents refuse because they are thinking for you. They are not going to consent to your doing a foolish thing or a questionable thing simply because others are doing it. They are not going to follow the crowd or permit you to follow the crowd, until they know where the crowd is tending. That is wisdom. And if you yourself will think the matter through you will realize how much finer it is to belong to a home with parents who love you enough and care for you enough that they will risk even your love for them, which they prize above all things in life, rather than permit you to indulge in something that is questionable or whose influence might lead you astray. How much finer they are than those parents, who, because of indifference, or ignorance, or weakmindedness, permit their children to do as they please, or yield their consent simply because others are doing it. "Think on these things."

Then again if you will obey this command to think, you will not be carried away as many people,

both young and old, are being carried away in the confusion of the changed conditions of our physical existence. There are people who seem to harbor the idea that because our mode of life in a physical sense has changed that the great fundamental laws that govern human life have changed also. This is a great mistake. The foundation facts of life never change. It is only the surface things, the external things that minister to our physical necessities that have changed, and as a matter of fact even they have not changed. They have been in existence since the beginning of time and we have simply discovered them or put them to use in new ways. Because we discovered the electric current and put it to work, we have discarded the old buggy for the swift-moving automobile, the tallow dip for the brilliant electric bulb, the dispatch rider and the messenger for the telegraph, the telephone and the wireless. In a great many ways our mode of living in a physical sense has been completely changed. Old things have indeed passed away and many things have become new, but let no one be foolish enough to believe that the old foundation laws of human existence have changed or ever will change. They are as eternal as the hills and as unchangeable as the wisdom of God.

Because we have deserted the old house and moved into a new house with new surroundings, new furnishings and new conveniences, it does not

mean that the laws governing human relationships in the home have changed. They are eternally the same. And because we have discarded many of the conveniences of daily life used by our fathers and mothers and have invented more up-to-date and modern ways of doing things, it does not mean that the great fundamental laws governing human relationships have changed one iota. All this talk of a new freedom and new relationship between parents and children and between us and our fellow beings is simply the result of shallow thinking. The laws of right and wrong that governed mankind in the days of Abraham are exactly the same to-day, and the penalties for their violation just as certain. "Think on these things."

Again, there seems to be revolt against many things on the score that they are old-fashioned. There is a strong tendency to ridicule the old and worship the new. No doubt there are some things we are better rid of, but as some one has wisely said, we should be careful in throwing away the chaff that we do not also throw away good wheat. To discard a thing simply because it is old-fashioned is foolishness.

If you will use your brains you will discover that to say a thing is old-fashioned is to pay it the highest compliment possible. For to say it is old-fashioned is equivalent to saying that it has proved its right to live, and has survived while a thousand new fangled things have had their fleet-

ing day and ceased to be. The mountains are old-fashioned but we love them. The sun is old-fashioned and its habits are old-fashioned, never veering in its course or in the time or manner of its rising and setting through the ages. We have learned that we can depend upon the sun. We have summer and winter and springtime and harvest and food to eat and clothing to wear, because the sun is old-fashioned. The sea is old-fashioned, singing the same old songs and we never grow weary of them. A mother's love is among the oldest things in existence and a father's care has survived through the ages. If you have old-fashioned parents and a good old-fashioned home, thank God for them. "Think on these things."

Use your brains and you will realize that parents who have love enough, wisdom enough, and moral strength and backbone enough, to stand with and for their children against the modern tide of moral and spiritual indifference, are more worthy of your respect and love and trust than other parents who, carried away by every new thing that comes along, permit their children to do as they please because others are doing it. The children of such parents may seem to be enjoying a measure of freedom but their freedom will not seem so desirable when one day they wake to the fact that they are not free to stop; that they have traveled so far on the low road that it is too late

to get back on the high road. "Think on these things."

"Scorn not the homely virtues. We are prone
To search through all the world for something
new;

And yet sometimes the old-fashioned things are
best—

Old-fashioned work, old-fashioned rectitude,
Old-fashioned honor, and old-fashioned prayer,
Old-fashioned patience that can bide its time,
Old-fashioned firesides sacred from the world,
Old-fashioned satisfaction with enough,
Old-fashioned candor and simplicity,
Old-fashioned folks that practice what they
preach."

A COMPETENT GUIDE

The Guide Book contains many such valuable pointers for the road we travel through life but it does more than merely guide us. It tells us how and where to find the best Guide for life's road the world has ever known. One of the passages that tells us of Him is found in Heb. 12:1: "Let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith."

He is a competent guide because he has Himself traveled the road. He was tempted in all points as we are and won through to victory. If you

follow Him you will find yourself traveling the highest road possible or even imaginable.

A GREAT ADVENTURE

You will remember that I said at the beginning that this is the day of opportunity for you. As a follower of Jesus Christ, a wonderful field of adventure awaits you. The high road of His service is filled with worth-while adventure. Many young people make the mistake of thinking that the low road is the road of adventure, but that is not true. It is the road of failure and is well mapped out. But if you want adventure more thrilling than the discovery and exploration of new worlds, yield your life to Christ and follow Him. He will say to you as he said to His early disciples: "As the Father hath sent me, even so send I you." I do not know where He might send you. He might send you to the foreign mission field as His standard bearer. He might keep you at home to help win America for Christ. He might want you to be a school teacher, but He will want you to be a Christian school teacher. He might want you to be a physician, but He will want you to be a Christian physician. He might want you in any other useful occupation, but wherever you are, you will be His representative.

Jesus's command is: "Heal the sick,"—yet one-half the world is without medical aid, and al-

though medical science has accomplished wonderful things in recent years, any up-to-date physician will tell you of discoveries in medical science that need to be made whose influence upon the race will be greater perhaps than the discovery of America. If you want adventure on the high road, go out and heal the sick in His name.

He said: "Go into all the world and teach"—yet one-half of the world is living in gross ignorance, and there is something radically wrong, something lacking in our present system of education in America; for some reason or other our schools and colleges, our home and churches are not turning out the kind of men and women the world needs. There is something lacking in our educational system or crime would not be so rampant among us. Find out what is wrong and be a teacher for Christ.

Jesus said, "Feed the hungry"—yet in a world of plenty, multitudes of men and women and little children are dying of actual starvation. Go out in obedience to the command of Christ and find the Christian way to solve the problem of a more equitable distribution of life's necessities. God has given so bountifully that there is enough for all, but His gifts are so unequally distributed that little children are dying of hunger while strong men surfeit themselves in wanton waste. Apply the light of Christ's Gospel to this problem.

Jesus came to bring "peace on earth," yet there

is no peace. We have some way or other missed the road to peace. Go out in Christ's name and find the Christian way to peace.

Jesus said, "Preach the gospel to every creature," and yet multitudes are perishing in the darkness without any light. If you want adventure, carry the torch of His gospel into the world's dark places.

Talk about adventure!—Applying the truth of Christ's teachings to human needs, mental, moral, physical and spiritual, is the great adventure of our age.

Kipling strikes this keynote of adventuring for Christ in his poem "The Explorer":

Till a voice, as bad as Conscience, rang inter-
minable changes,
On one everlasting Whisper day and night
repeated—Go:
"Something hidden. Go and find it. Go and
look behind the Ranges—
"Something lost behind the Ranges. Lost
and waiting for you. Go!"

THE CHALLENGE

The challenge is to you. Will you go?
Here are your assets:

Your own Life to invest as you will.

The Future stretching before you with its wonderful possibilities for Christian service.

Your Home with a parent's love safeguarding
you for the best, praying that you walk the high
road.

God's Word, Your Guide Book for the road,
"A lamp to your feet and a light to your path."

Jesus Christ, your Saviour, your Leader and
Guide, who will never fail you in life or in death.

All these are yours for the taking. Which way
will you take? for

"To every man there openeth

A way, and ways, and the way;

And the high soul takes the high way,

And the low soul takes the low.

And in between on the misty flats

The rest drift to and fro.

But to every man there openeth

A high way and a low;

And every man decideth

The way his soul shall go."

May God enable you to choose the best.

SIX: THE HOME'S BEST FRIEND

"And he came to Nazareth where he had been brought up, and he entered as his custom was, into the synagogue on the Sabbath day."

Luke 4:16.

"In this actual world, a churchless community where men have abandoned and scoffed at or ignored their religious needs, is a community on a rapid down grade."

THEODORE ROOSEVELT.

"They are killing our Sunday of long ago—
The good old Sunday we used to know ;
The day of quiet when everywhere
The spirit of peace pervaded the air,
And the whole world, wearing its Sunday best,
Sat down by the roadside of life to rest.

"They are killing our Sunday, not with a blow,
To end it suddenly, but sure and slow,
As they did the martyrs who suffered shame
On the wheel and the rack and in the flame.

"They are killing our Sunday, and when it is dead,
When the last, last drop of its blood is shed,
And its spirit has gone from the knowledge of men
In their world-weary struggle for pleasure—what then?"

CHAPTER SIX

THE HOME'S BEST FRIEND

THE OLD FAMILY PEW

The old family pew in the House of Worship is to many but a sacred memory of days gone by. Together with the family altar and "the social hours swift-winged" that once characterized the home life of many happy families, the family pew is left behind in the swift, mad rush of modern life. We have left behind us many things that we are probably better rid of, and I am not one who would advocate going back in a wholesale way to the "good old days" so-called, but in our haste to get rid of some of the old and useless furniture of life, I fear that we are throwing away many useful things. The family pew is one of these.

A friend of mine recently visited the old home across the seas after an absence of many years. He declared that one of the most attractive and thought producing experiences of his visit was sitting once more in the old family pew, where he sat as a child with his parents and grew to young manhood. He tells what mingled feelings pos-

sessed him as he sat there and listened to the same minister to whom he had listened in his youth and by whom he was baptized and later received as a member of the Church, and who, for more than fifty years had occupied the pulpit, coming as a young man fresh from the theological seminary and continuing until the snows of life's late winter had crowned his head with their whiteness.

As my friend sat in the old family pew he could look through the window and see the gnarled yew trees standing stiff and straight, keeping sentinel over the little plot where his parents slept in the old "kirk-yard." Most of the old school were bivouacked out there with them, waiting the trumpet call of the great Commander whom they loved and served. As he sat there his mind went back across the years until he was again a mere youth seated beside his parents in the old family pew. The pews were once again peopled with the old familiar faces, each family in its own pew. The minister was preaching the same old Gospel Story of God's undying love. And then all at once, my friend says, came the realization that all this had somehow become a part of his very life. It had been built into the very fibre of his being, and had become the foundation of all that was best in him without his being conscious of it. He says it was like going back and finding the roots of his nature and the sap that fed the springs of his deepest life and character. He could not, he says, recall a

single word of the sermons of the old days, and yet to-day when the same minister preached, every word and phrase seemed familiar. It found a familiar echo in his heart. He recognized every thought as a part of himself, and knew that here was the soil out of which his best life had grown and the inspiration that had influenced the whole course of his life. Here had been forged, almost unconsciously, those spiritual anchors that had held him steady and saved him from moral shipwreck in many an hour of peril. He had suddenly discovered the source of all that was best in him—the old family pew in God's house.

Scattered all over the world are these old pews of sacred memory. From them have gone forth men and women to carry the light that lightens the whole world. Many of them have struck great blows for righteousness.

In America we have that sacred shrine, the little country church in Virginia, where George and Martha Washington kept tryst with God. His biographers tell us that Washington seldom missed attendance, occupying the family pew and worshipping God in the church of his fathers.

There is the Roosevelt pew in St. Nicholas Reformed Church in New York City. Roosevelt seldom missed public worship. Even when on vacation trips he would travel miles if necessary to the nearest church, however humble it might be, to worship God and to obtain a fresh supply of

that divine wisdom and strength that made him great. His own testimony is: "After a week on perplexing problems and in heated contests, it does so rest my soul to come into the House of the Lord and worship, to sing and mean it, the 'Holy, Holy, Holy, Lord God Almighty,'—and to know that He is my Father and takes me up into His life and plans, and to commune personally with Christ, who died for me. I am sure I get a wisdom not my own and a superhuman strength in fighting the moral evils I am called to confront."

There is the Harding pew in Washington, marked with a wreath signifying the close of his earthly life; and there is the Wilson pew in the church of his fathers. But perhaps most sacred of all is the Lincoln pew in the New York Avenue Presbyterian Church of Washington, D. C. For, although Lincoln was not a church member, he did not forget nor neglect the public worship of God. One of America's greatest preachers preached in that church not long ago and following the service, wrote down these words:

"Within the historic church, both eye and soul
Perceived it. 'Twas the pew where Lincoln sat—
The only Lincoln God hath given to men—
Olden among the modern seats of prayer,
Dark like the sixties, place and past akin.
All else has changed, but this remains the same,
A sanctuary in a sanctuary.

“Where Lincoln prayed!—What passion had his soul—

Mixt faith and anguish melting into prayer
Upon the burning altar of God's fane,
A nation's altar even as his own!

“Where Lincoln prayed!—Such worshippers as he

Make thin ranks down the ages. Would'st thou know

His spirit suppliant? Then must thou feel
War's fiery baptism, taste hate's bitter cup,
Spend similar sweat of blood vicarious,
And sound like cry, ‘If it be possible!’
From stricken heart in new Gethsemane.

“Who saw him there are gone as he is gone;
The pew remains with what God gave him there,
And all the world through him. So let it be—
One of the people's shrines.”

Going back in history how many of earth's great souls have found their strength and inspiration in God's House, and received from God's own lips the call to service that transformed their lives and sent them forth to fight the battles of righteousness.

Hannah, the mother of Samuel, loved the House of God and instead of sending her boy there while she excused herself on pretexts that could fool nobody, as many of our modern mothers and fathers are trying to do, she took him by the hand and led him to the temple and there presented

him to God. One day the boy Samuel heard the call, "Samuel, Samuel," and Samuel knew the Voice. It was God's voice calling to him and he was ready to answer, "Here am I." He became one of the mightiest of God's prophets.

It was in the temple one day that the young Isaiah had his vision and heard God's voice, lamenting over an iniquitous and sinful world and asking, "Whom shall I send or who will go for us?" Isaiah answered, "Here am I, send me," and all down the ages of human history until time shall be no more, will thunder the voice of this mighty prophet of righteousness calling upon man to repent and turn to God.

We do not know a great deal about the early life of Jesus, our Lord. We would like to know more of the human influences that entered into that wondrous life during these early years, but we are left to wonder. Once, at the age of twelve, the curtain lifts and we find Him in the temple astonishing the great teachers and leaders in answering and asking questions. For eighteen years the curtain falls. When it rises, we again find Him in the synagogue with the sacred scroll in His hands. Is it not a significant fact that the only two glimpses we have of the early years of that great life reveal Him in the House of God? And the Scriptures assure us that it was His custom to be in the synagogue on the Sabbath day.

James Martineau, commenting upon this cus-

tom of our Lord asks, "What! has Jesus not risen above that? Could the dull preachings and the drawling prayers say anything to Him? What charm could He longer feel in these childish Sabbath usages, the decent dress, the restful hours, the flowing together of families, and walking to the House of God in their company? Did not He, above all, live in a constant air of Divine communion and mingle with the eternity where all is consecrated alike, Himself a better sanctuary than He could ever find? Yet He went at Nazareth where He had been brought up. He went as His custom was into the Synagogue on the Sabbath day."

THE PLACE OF VISION

It was in the temple and in the presence of God that these found inspiration and strength and caught the vision that shaped their destiny; and where in these modern days shall the youth of America catch their vision of God and the higher life, if not in the place of public worship?

Shall they find it in their homes from which God has been banished and where His word lies neglected and dust covered?

Shall they find it in our public schools forbidden by law in many cases, to honor the Bible or give any religious interpretation whatsoever to education?

Shall the youth of to-day catch this vision and

inspiration on the streets or in the places of public amusement from the screen "heroes" and "heroines" of the moving picture house?

Shall they catch this vision by desecrating God's day and neglecting His worship?

There is but one place that I know of in modern life where the vision may be found—in the House of Worship.

But there are multitudes of our youths who never darken the door of any church, chapel or synagogue. They are mostly the children of indifferent or entirely Godless parents and are growing up pagans in a nominally Christian land.

Dr. William J. Cox, Rector of St. Andrews Protestant Episcopal Church, Philadelphia, who is reputed to have made a study of the relation between crime and the ethical instruction given in the public schools of various American cities, is quoted as saying: "Out of 55,000 persons below the age of sixteen who have passed through the hands of the police, fewer than one-sixth have even heard of the Ten Commandments. In a New York High School with 1,985 pupils, when a test was given and they were told to write anything they knew about the Ten Commandments, only 434 were able to write anything at all."

Mr. Albert B. Hines, director of the Boys' Club of New York, asserts that 80% of the crime in this country is committed by men and boys who have had no religious training.

Judge Fawcett of Brooklyn, is quoted as saying: "In 5 years I have had 2,700 boys before me for sentence. I found that not one of them was a regular Sunday School attendant."

THE HOME HAS FAILED

The home as a teacher of religion and spiritual truth is not functioning. In our public schools almost anything may be taught except religion, and multitudes of parents are so criminally negligent and indifferent to the spiritual and moral education of their children that they will not even make the necessary sacrifice to keep them in the Sunday School or accompany them to the House of Worship.

While the children are very young they can be interested in the Sunday School, sometimes with the assistance of the parents and sometimes in the face of parental indifference. As they grow older however, they begin to lose interest until by the time adolescence is reached, many of them have completely lost interest. Why should this condition exist? Why should not all our young people grow up in the Sunday School and the Church? Why do so few of our Sunday School pupils graduate from the Sunday School into worthwhile service in the church? Between the Sunday School and the Church there seems to be a great gulf fixed so that comparatively few of the

youth cross from the Sunday School into active Church membership. Multitudes of them are lost in the gulf that separates the beginning of the adolescent years from young manhood and womanhood.

Why? What is the matter with the Church? And what is the matter with the Sunday School? This question is being asked on all sides. What is the matter with the church that it fails to interest and hold the young people? After years of experience in dealing with young people and with their parents in this relation, I have no hesitation whatever in flinging back the challenge, placing the blame where it belongs and asking not "What is the matter with the church" but "What is the matter with the home, and with the parents in the home, that they do not bring their children up in the Sunday School and in the Church?"

We are using almost every inducement imaginable to bribe the young people into attending the services of public worship. In this endeavor some have brought the church service as near to a cheap imitation of vaudeville as is possible to bring it, without making it exclusively a place of public entertainment. A certain church in its pathetic attempt to reach the children recently inserted the following ad in the local newspaper.

"More show tickets. Every boy and girl under sixteen years of age who attends church Sunday

morning will be given a free show ticket to the Eagle theatre."

Free show tickets for attending the house of God!

We try to bribe them with sermonettes, story telling, gifts and what not, in order to induce them to spend an hour in the House of God. But the whole plan is doomed to failure because we are not getting at the root of the trouble, for never in this world will the church be able to reach and influence the youth in any large way unless she is able to reach and influence the parents in the home, bring them face to face with their responsibilities, and engage their whole hearted interest in the religious and spiritual life of themselves and of their children.

The churches are frantically crying for ministers who can interest and save the young people. But I cannot see how any minister or Sunday School teacher or any individual or institution can interest and save the children when the whole atmosphere of the home is Godless, careless, and indifferent. I fail to see by what course of reasoning or process of logic parents can expect their children to be led in the path of duty, in loyalty to God, in love for worship, in reverence for God's house and God's day, while they themselves choose another road, and by their example and attitude constantly teach their children that these things are of little importance.

Justice James C. Cropsey, Justice of the Supreme Court, in an address to men, delivered recently under the auspices of the Y. M. C. A., in Brooklyn, referring to the prevalence of juvenile crime, and naming the influences that would do most to do away with crime, is quoted in the Daily Press, as saying: "I speak of religion first because religion is foremost among the agencies for helping to make boys be what they ought to be. Religion does more than anything else, and that is demonstrated to me by years of experience in following up people who are accused of crime and in getting their records. But there is such a small percentage of our boys under the influence of religion. Why? Do you want me to tell you men why? I think I can tell you why they are not there. I hope you won't mind my telling you. It is very personal. Boys are not there because you are not there."

And so, I say, the question for us to consider first is not what is the matter with the church, but what is the matter with the mentality of parents who seem to believe that they can live one kind of life and expect their children to live another kind of life; that they can travel one road through life, the road of neglect and indifference and expect their children to travel in the path of duty? Let parents face their responsibilities for the home, restore the family altar in the home and the family pew in the House of God, and it will

do much to solve the problems as to what is the matter with the church, and also the great problem as to what is the matter with our youth.

FALSE REASONING

The excuses by which many parents seek to justify themselves and attempt to shift their moral responsibility is trivial, shallow and illogical. Every minister is familiar with them. One of the most common is "I am afraid if I force my children to attend church, they will rebel and turn against religion when they grow older." What logic! As well say, "I am unwilling to compel my children to eat wholesome food or wear proper clothing, lest they rebel and turn against proper food and proper clothing when they grow older." As well say, "I am afraid to compel my children to attend the public schools and study their lessons, lest in later years they rebel against knowledge."

Wise parents insist that their children eat proper food, wear proper clothing, take proper exercise and respect the laws of physical well being. They see to it that through the public schools and other educational agencies, the minds of their children are developed, and insist that through training they be prepared to fill some useful place in life in an intelligent manner. But multitudes who recognize the necessity and importance of these

things, seem to believe that the spiritual side of the child's life, which is most important of all, can take care of itself. What folly!

Another well worn and threadbare excuse given by parents for not insisting on attendance of public worship by their children is that when they attend Sunday School it is too much to expect them to sit through the church service also. Yet these same children attend the public school five consecutive days in the week and sit on an average of at least four hours each day, under strictest discipline, without objection. But on this one day out of the seven, devoted to religious training, it is claimed that an hour in Sunday School and an hour or at most an hour and a half in the service of worship—a total of two and one half hours—are too much for the child to stand. Be it also remembered that outside the sermon, in contrast with the four hours daily in the public schools, these two and a half hours on the Lord's day are filled with a variety of things, with music and reading and free discussion of questions of personal interest. The entire two and one half hours would not be nearly so trying on the nerves as, say, an hour in arithmetic or geography, or almost any other school subject.

Let us be honest with ourselves. Let us tell the truth to our own hearts for once, and admit that if we tried to deceive our fellow men as we

try to deceive our own consciences and if we lied to others as we lie to ourselves we would soon lose their entire respect. If we will admit the truth, we will very likely discover that our neglect of the public worship of God together as families, is due to the fact that our own religious life has grown weak through neglect. Through neglect of worship and spiritual exercise we have ourselves lost touch with God and with the things of the Spirit, until we have lost interest, and how can we expect to interest our children when we ourselves are not interested?

Or, if we are interested and desire above all things to see our children grow in Christian grace and character and yet fail to keep them under the influence of religious training in the Sunday School, and in the church, might it not be because we have failed in discipline and in commanding from our children the obedience and respect necessary to lead them to comply with our wishes? Might it not be a case of the children bringing up the parents rather than the parents bringing up the children? Whatever the reason may be, we need to take stock of our own hearts, discover our own weaknesses, and by God's help exercise as much wisdom and forethought in this all-important matter of Spiritual guidance and training as we exercise in other things pertaining to the welfare of our children.

SAFETY FOR THE ABSENT ONES

When our children leave the shelter and protection of our homes to go away to college or to engage in some occupation, we would like to feel assured that they will be true to the things of God, that they will be inclined to seek and find the proper companionships, that they will be in regular attendance at public worship on the Lord's Day and faithful workers in His service. What a source of satisfaction this would be to parents, and what a safeguard to youth against the temptations and pitfalls that will confront them on every hand. It can be done, it has been done, as the following extracts selected at random from letters which I have received from young people, who have recently left home to enter school, will testify.

From a State Normal Student, "I have found my field of work in Christian Endeavor here. I am now prayer meeting Superintendent for the District."

From a College Student, "Our Christian Endeavor is picking up. The average attendance is forty. This is quite encouraging in comparison with six or seven last year."

From a student attending the State University working his own way and at the same time helping support his widowed mother, "Things are coming splendidly and I am really thankful to Him who I feel is back of it all. I have work for my board

and \$16.00 a month so I feel quite confident of making it this year. I had only \$55.00 to start with, but I am able to send my mother \$5.00 a month. I am playing in the church orchestra and ushering at the evening service. Our Christian Endeavor is fine."

From another State University Student, "I have seen just enough of the world and of life (which is little enough indeed), in my short year and a quarter in College, to make me realize the great necessity for full time Christian workers. Consequently I have decided to give my entire life to the service of Christ. I am singing in the Church choir and acting as substitute teacher in the Sunday School. I also am helping with the Junior Christian Endeavor."

I could go on multiplying those testimonials to the value of Home and Church training, but these will suffice to show the wonderful possibilities of such training in safeguarding our absent children and in shaping their ideals.

What a joy it must be for parents to receive such communications from their absent children and to know that they are seeking the highest and best. But these things do not happen by chance. They are the result of careful training. The parents of these young men and women, like Hannah of old, took their children by the hand, led them to the House of God and dedicated them to Him in earliest infancy. Spiritual health does

not happen by chance, or grow by neglect, any more than physical or intellectual capacity develops by chance, or through neglect.

The old feeling that children belong to the devil, so to speak, up to a certain age and then should be won back to God is fortunately losing its hold, and wise parents are realizing that it is possible to bring their children up in the Church, in the knowledge of God and in faith in Jesus Christ as their Saviour from their earliest years. For this training, parents are primarily responsible, and if they are not responsible, who then is?

Let parents bring their children up in the church and in the service of God, training them in their tenderest years by precept, but particularly by example, to love God's house, to have a part in the services and as they grow older, a definite responsibility in supporting His cause with their substance. Let them train them up from infancy in the way they should go, and when they are older they will not depart from it.

Let the old-fashioned home be restored where the father as head of the house was priest for the household. Let the family altar be again set up, and the family pew in God's house occupied by all the members of the household. When this is done, crime will be on the wane, life will be happier, the associations of home will be sweeter, and the foundations of our civilization will be strengthened and purified.

SEVEN: THE HOME'S GREATEST ENEMY

CHAPTER SEVEN

THE HOME'S GREATEST ENEMY

When the closing address of this series was delivered, entitled, "The Home's Greatest Friend," a gentleman came forward and requested a companion address entitled "The Home's Greatest Enemy." At first glance this seemed easy of accomplishment, but a deeper consideration revealed the fact that the question was not nearly so easy to answer as at first it seemed.

What is the Home's Greatest Enemy? In an attempt to solve the problem the members of the congregation were asked to express themselves; letters were sent broadcast to men and women in all walks of life throughout the United States asking their opinion; hundreds of answers were received. It would not be practical to use all of them here or to present those used in detail, so a selection was made which is fairly representative of the many opinions expressed. These opinions, which vary greatly, are offered in this chapter without comment.

What is the Home's Greatest Enemy? It is evident that the Enemy does not always appear

in the same form in every home but that each home has its own problem. It is suggested, therefore, that each family call a family council and try to solve the problem for themselves in relation to their own home.

It should be noted that if this question had been asked ten years ago, probably eighty percent of the replies would have named strong drink as the greatest enemy of the American home; while to-day, of the hundreds of replies received, only three mention strong drink, and these are from Eastern States where prohibition has been but recently adopted and where it has not been properly enforced.

In the West, where prohibition has been in effect for years, not one single individual mentioned liquor as an enemy of the home. It would seem, therefore, that prohibition is a friend of the home rather than an enemy.

From the replies received the following extracts have been selected and roughly classified:

SELFISHNESS

By many, Selfishness is considered the greatest enemy of the home. One letter states: "The happiest homes I have seen are the ones where each member thinks about the others and forgets self. Just as soon as the Golden Rule is pushed into the background, there is friction in the home as there would be in any coöperative organization; hence, selfishness is the worst enemy of the home because the members are closer to one another than in any other organization, and the results of selfishness are more certain.

"Paul wrote to the Corinthians, 'Let no man seek his own but every man another's wealth,' and Jesus said, 'For even the Son of Man came not to be ministered unto but to minister and to give His life a ransom for many.' "

Another writer states: "I can think of many things that hurt the home but to me the one that does the real wrecking is selfishness. It is a seed in the heart that will crowd out everything else."

A father who has passed through deep waters of trouble in his home says, "Selfishness is the arch-enemy of the home. Some mothers, because of selfishness, are over-indulgent to their children. Others permit their children to come home to an empty house while they are enjoying themselves at some meeting, society, or club. There are fathers who prefer to spend their time at a lodge or with friends who are more congenial than the home folks. This is selfishness.

"Family prayers are neglected because it is too much trouble to have them. Parents can't spare the time. They are too busy. This, too, is selfishness. If all selfishness could be eliminated from the hearts of God's people, then would the earthly home become the prototype of the heavenly home and our social and moral problems would quickly take wings and fly away."

A school girl writes: "The worst enemy of the home is selfishness. The foundation of the home

is love, and like all worth-while things a home cannot be a success without self-sacrifice.

“Selfishness in the home causes trouble, from the little every day things that after all make so much difference, to the bigger, more vital things of life. The man who is disagreeable at home because business has gone wrong, shows his selfishness by giving vent to his feelings without considering the effect on his wife and children. The child who wants the automobile all the time is selfish and is making the home atmosphere unpleasant through failure to consider the rights of others.”

A noted College President says: “It is not easy to say what is the chief enemy of the home. I should say that all enemies of the home have their primary root in selfishness, lack of consideration for the feelings and needs of others. At one time liquor seemed to be the greatest enemy and at this time, laxity of morals. All of the enemies, whatever they may be, rest in selfishness which is an insidious form of stupidity.”

DISCIPLINE

Lack of parental discipline is a fruitful source of trouble in the home say several.

A father who has been eminently successful in rearing a large family of children writes: “Lack of thorough and effective discipline is the

home's worst enemy. This lack supplies the base of many privileges taken by our boys and girls which lead to a disregard for home and home influence.

"The home is an institution, and should have a thorough organization. Any organization without discipline is bound to be a failure."

A prominent banker believes: "Unwillingness to assume their full responsibilities on the part of parents is the first, lack of discipline of both parents and children is the second, and unwillingness to obey the commandments of God as they apply to family life are the three factors I would group as comprising the chief enemy of the American Home as we know it."

The Superintendent of a Reform School asserts: "My opinion is that lack of parental discipline and personal interest and supervision of the children of the average American home constitute the greatest menace to its welfare."

A Minister says:

"It is the home that is causing the trouble. No discipline, no thrift, no careful training of children, no instruction in spiritual things."

ENEMIES IN THE HOME ITSELF

There are those who think the trouble comes from enemies inside the walls of the home rather than from the outside.

Here is a good letter from a member of the President's Cabinet:

"I think the only enemies of the home are the foes it may harbor within itself. What I mean by the foes within the home itself is this. To me, home life is a living thing, like a plant. It must be kept alive. It must be nurtured with tenderness, forbearance, love. The home totters only when those within it grow indifferent toward each other. Young people who are loved and cherished at home have less inclination to leave the fold and yield to the lure of social excitements outside it. We all want love, consideration, tenderness. Our instinct is to go where we get these things. If we get them at home, we stay there to enjoy them.

"If the home circle is kept warm by this play of respect and affection among its members, the home is safe. I think most homes are radiant with just those qualities. It is where indifference enters, where the family members cease to merit and hold each other's respect and liking, that decay occurs. I would say that those whose home life is tottering will find the enemy of the home in themselves. Love soon deserts those who do not deserve it. If you want the home to be safe, put love into it. Because, wherever you offer love, you get it back."

A man nationally known as a leader of young people adds:

"The greatest enemy of the American home at the present time is lack of roots,—no home life or home atmosphere. The home is a place of departure, and not a place to stay. The interests of the inmates are all outside.

"Another enemy is the failure of parents to deserve and demand obedience from their children, which is the fundamental element in respect and affection, foundation stones in every true home."

Listen to the Chief of Police of one of our greatest cities:

"It is my conviction that the home's greatest enemy is the home itself. That may sound paradoxical, but it is true. The fact is that the home must inspire its dwellers to the right course of living, and hold them to that course. If it succeeds in this, it has been its own greatest friend. If it fails, it is its own greatest enemy."

A famous writer tells us:

"I think the greatest enemy of the home is the failure of parents to take their religion into it and make the home life devoutly Christian. Particularly is this shown in the failure of parents to bring up their children in the nurture and admonition of the Lord."

This from David James Burrill, D.D., LL.D., the Pastor of Marble Collegiate Reformed Church of New York City:

"The civilization of all Christian lands is ap-

parently out of joint in these days. In my judgment it is due largely to the neglect of Christian duty in our professedly Christian homes.

"The decay of parental authority will never be removed and the rising generation will be no better than the present one, unless the family altar is revived and Christian fathers gather their children about them, take down 'the old ha' Bible,' and kneel reverently before God."

The Director of a Juvenile Protective Association has this to say:

"The greatest enemy of the home is usually a deficiency in the home itself. We feel the children of this generation are hampered with many handicaps, never before so numerous. The parents are not altogether responsible; perhaps our economic condition is the cause. At any rate the normal child is not being fairly treated when his only home is an apartment house. A few rooms or even many in one large stone or brick structure does not and cannot provide the ideal life for the growing child. It forces him to make his social contacts outside of the home circle largely. He suffers in consequence because the greater part of his life is, therefore, spent among strangers and those most indifferent to his welfare generally. The automobile carries him with great ease far from all familiar associates. The parks, the public dance halls, the public entertainments, movies,

boats, cabarets, and outside eating places do not foster the home atmosphere.

"The members of the home now live strongly individual lives, occasionally meeting at meal time, coming from various parts of the city with many varied interests, and then perhaps only sleeping under the same roof. The limited space precludes the child's opportunity for any privacy. The association of books is almost impossible in the apartment home due to the lack of space; no opportunity for a work shop or a play room where he can express himself under the guidance of his own home, not even a place where he can quietly reflect without being disturbed."

This letter is not complimentary to some parents:

"I consider the greatest enemy of the American home the tendency on the part of so many parents to live lives that do not set a good Christian example to their children, their indifference and carelessness about having the children given Christian teaching and being brought to become Christians at an early age and kept in the faith."

The Headmaster of the Peddie School writes:

"It seems to me that the whole thing might be summed up in saying that the greatest enemy of the American home to-day is the lack of religious training of children on the part of parents. I suppose that goes back to the fact that the parents themselves had no such training, and so on

ad infinitum. To express the converse of the proposition would be to say that what the children of to-day, who are to be the home-makers of to-morrow, most need is a vital religious experience and training. I am not so much concerned as to whether the 'faith of our fathers' is expressed in a liberal or a conservative manner as I am that it is not expressed at all. The ignorance of the Bible on the part of to-day's young manhood, who come to our best schools from our best homes, is colossal. I have no desire to change the principle of religious freedom, so fundamental to this government, but I cannot help thinking that our ancestors, in establishing freedom of religion, never meant it to be freedom from religion. I wish, therefore, we might bring about some workable method by which all students in our public schools should be taught the historical facts of the English Bible and the great fundamental principles it teaches, all of which are commonly accepted by Jew and Gentile, Catholic and Protestant alike. The great difficulty is that the children of to-day have no religious background. That, to my way of thinking, is the greatest menace to the American home of to-morrow."

PLEASURE

A Prominent Pennsylvania Editor has this to say:

"The Home's Greatest Enemy," in my opinion, "is the absence of religious training and observance, and the craze for pleasure. The great American people appear to be obsessed with the idea that the great purpose of life is to have what is called a 'Good Time,' and in order to realize this goal, everything that heretofore went into the home to make it the most desirable of all places, has been thrown into the discard, while the entire family embarks on a hectic excursion in search of pleasure. This includes the parents and the children, and consequently in many homes the church is a bad second in the race. It appears to be a living from Sunday to Sunday, with a view of making a holiday out of this Holy Day, and automobile excursions to various amusement points are the order of the day."

A Successful Business man replies:

"The Home's Worst Enemy, in my opinion, is the 'Movie.' I would not do away with the motion picture industry, but believe that the moral tone of pictures could be raised. I believe that the average picture shown, which is usually of the 'sex' variety, gives young people a wrong conception of life and tears down the barriers that should exist if we are to maintain a standard of private and public morals that a Christian people should have.

"This 'enemy of the home' could be converted into a friend."

From the far South comes this letter from a great educator:

"Regarding 'The Home's Greatest Enemy,' permit me to say that in my opinion the moving picture and the automobile hold first place.

"In saying this I do not mean to imply that either the automobile or the moving picture is necessarily evil. The facts are, however, that they tend to prevent the family from remaining in the home, and in this way necessarily are enemies to the home."

And a Northern Superintendent of Public Schools agrees with him:

"I do not know what I would class as the greatest enemy of the home. Summed up in a word, it might be 'entertainment.' The facilities for entertainment of all kinds, moving pictures, theaters, automobiles, radio, travel convenience, etc., have become so much a part of everyday life that it is difficult for people to settle down at home and be contented. Too much excitement, too much going and entertainment of various sorts, gradually draw the attention away from the home and develop the uncontrollable desire for excitement and pleasure so often responsible for crime and unhappy homes."

A New Jersey College President writes:

"I believe the love of luxury is the greatest enemy of the American Home. Young people are unwilling to make sacrifices, either of comfort or

activities, and therefore must postpone the age of matrimony, inviting thereby many attendant evils. Girls generally want to start in a new home with approximately the comforts they now enjoy and which typify their parents' hard work and success through many years. As one boy said at a college dance, 'These girls are too expensive a luxury for me, I cannot afford any one of them.' The girl who is willing to sacrifice is the salt of the earth, and we are all glad there are so many of them, but until we change the emphasis from creature comforts, social activities and 'keeping up with Lizzie' we shall have devotion minus and divorce plus.

"Love has not perished from the earth and is not going to; we are not going to the bow-wows but many lives are being hurt and good people shamed by exalting things over principles. A good dose of poverty would be good for some people."

GODLESSNESS

Godlessness appeals to many as being the prime instigator of home troubles. A Pennsylvania Educator writes as follows:

"In reply to your questionnaire I may say that I am viewing your question from the viewpoint of a Headmaster of a boys' school. I live quite close to my boys and I learn a good deal of their history and home life. In my opinion the enemy

that is doing most to break down the morality of the American life is lack of religious conviction and training in the home. A morality that has no deeper foundation than mere custom will not bind people generally. We try, of course, in our school life to supply this need and our religious training is made a matter of first importance, but boys who do not receive this training until after the 12th or 14th year suffer an irreparable loss."

A woman prominent in political circles says:

"A home without the love of God, brings only distress of mind and body, and without this there can be no real and no true American home."

And a house wife adds:

"It is my opinion that the worst enemy of the American home is Indifference on the part of parents towards the Church and the Sabbath.

"I class Indifference to God as the Grandfather of all the Sins.

"Therefore as the home centers around the parents, I say indifference on their part towards the church and the Sabbath is the greatest enemy of the American Home."

A prominent Editor gives this concise statement:

(1) Man is by nature religious.

(2) When he permits worldly affairs to subvert religious instincts he is separating himself from God.

(3) When he is separated from God he neg-

lects God's earthly reservoirs—the Church and the Home.

(4) In the ideal family the Church and the Home are inseparable—one provides sustenance for the soul, the other for the body.

(5) What destroys one kills the other; therefore,

THE GREATEST ENEMY OF THE HOME IS INDIFFERENCE TO GOD.

Proofs:

(1) Christian homes are the happiest.

(2) Divorces occur almost exclusively in non-Christian homes.

(3) Criminals are recruited, almost entirely, from non-Christian homes.

This Editor says further:

“I once considered the automobile, the moving picture show, the dance craze, the card games, with their loss of time and money, the boot-legger, the gossip, the shyster lawyer as the Home's Worst Enemies, but with God holding the right place in our lives, the automobile instead of being a menace would be the means of carrying His children to Church; the moving picture would have no lure except when clean shows were exhibited; the dance and bridge would be a relaxation and not a life-absorbing fad; and the boot-legger, the gossip and divorce lawyer would be minus an occupation.

"So, in my judgment, it resolves itself into an acceptance or rejection of God."

INTERESTS OUTSIDE OF THE HOME

The Prosecuting Attorney of a Western County writes:

"I believe Indifference, as exemplified by parents' failure to take a vital interest in the doings of their children, and failure to require a high moral standard from them, which should be inculcated by example, the home's worst enemies."

And a Successful Business Man says:

"In my opinion, the greatest enemy of the home is the refusal or unwillingness on the part of parents to accept their responsibilities.

"By seeking amusements outside the family circle, allowing their children to be cared for by others while they shirk their duties in this respect, parents do more toward tearing down the Home than any other agency."

An Ex-Mayor speaks from knowledge of social conditions.

"Hedonism is defined as the pursuit of pleasure; under this one caption come the several incidental influences that are responsible for the lessened harmony, lack of understanding and consequent disappointments of home circles. One cannot condemn the automobile as a vehicle, yet it is an instrument of the greatest injury; one cannot pro-

scribe the theater as an institution and yet in its operation lies many a subtle temptation. The chase after excitement and pleasure brooks no opposition, it leads to fraud, lying, cheating and stealing; it rides rough shod over reverence for family, home, church or religion; whatever stands in the way of providing pleasure seems, somehow, to be unjust, therefore it is considered altogether proper to ignore it."

An anonymous writer says truly:

"Many people attribute the large number of broken homes to various outside interests, such as clubs, societies, business and the like. It is quite true that these things all play an important part but they are merely 'follow ups.' So long as love lives, the home stands solid, but when love is gone there must and will be other interests."

JEALOUSY

Two replies, one from a woman and one from a man mention jealousy as the home's worst enemy.

The woman says:

"We have many home enemies, viz.: dope, liquor, the third party, wife as wage earner under some circumstances, husband as a non-support, poverty, riches, children, and temperament; I feel that jealousy has been and still is the longest standing and the most notorious home enemy we have to compete with, as it is within ourselves."

And the man writes:

"I have often thought that jealousy, like unguarded poison, is the worst enemy of the home. If Faith, Hope and Charity are the component attributes entering into the make up of a perfect life, then logically, the opposite of these elements—which is jealousy—must, in its essence, be regarded as the worst possible material for home construction.

"The booze-evil, the menace of the automobile as a means to an end; the jazz and the dance hall are visible evils to be combated, but Jealousy rears its Hydra head and strikes unseen. Woe to the home where dwells such a serpent."

DIVORCE

Several speak of divorce as being the greatest of all evils and this one voices the sentiment of all.

"In my humble opinion, the greatest enemy of the American Home is the divorce evil, and its concomitant statutory privilege of re-marrying at all.

"I believe 'The Home's Worst Enemy' to be the logically developed result of the ever increasing, and now widely prevalent notion, that 'What God hath joined together, let no man put asunder' has no binding moral force in the modern American Home."

IGNORANCE AND POVERTY

One Writer, a Judge of a Juvenile Court, gives it as his belief that ignorance and poverty are the home's worst enemies. His reply is so good that it is given in full:

"I think the greatest enemy of the home is 'Ignorance' when the word is given its proper breadth of meaning. May I illustrate—In my boyhood home in a county in the Black Belt of this State, where the negroes outnumbered the whites six to one, my father frequently employed an old negro carpenter to work around our home. Physically he was small, white haired and bow legged. He was a most excellent workman, doing ordinary work almost like a cabinet maker. He could not be hurried into doing it otherwise. His demeanor was gentle and kind. I never knew him to be out of humor, or say an unkind thing of anyone. His voice was soft and low—his face and its smile—I wish I could describe it. I know now why this man—'Uncle Mose'—has stood out before me these many years, as my ideal of a Christian gentleman. I have been blessed with the opportunity of knowing many fine Christian characters—but I think none have so impressed me.

"His 'education,' in the narrow sense of the word, was meager indeed. Yet he was not 'ignorant' in the sense I wish the word understood. His mind, and heart, and will, had certainly been 'edu-

cated' in a way that made his home a fortress against vice. Uncle Mose, and his wife and their children were much respected in the community where they lived, and would have been considered 'good citizens' in any community in this country. No doubt there were forces in the community at enmity against that home, but it was so fortified that their effect was negligible. Then perhaps the best answer to your question is—That the greatest enemy of the home is to be found in what it lacks—the absence of its 'Best Friend.'

"But there are many things which tend to close the door of the home to this higher education, and thus become enemies of the home. They are so numerous that it would not be practical to go into detail. Generalizing I would say that ignorance, in the narrower sense, begets poverty, and the two united form a fruitful soil for vice.

"This is shown by the fact that about ninety per cent of the children, who come to the Juvenile Courts, come from homes which would be classed as ignorant and poor. Crowded housing conditions, and bad environment. A visit to any of the criminal courts of the country will show a similar state of facts. A very large proportion of those being tried are ignorant, and poor and young. Only a small percentage of those who know how to make a reasonably adequate living, honestly, fail to do so. A woman who gets up at five o'clock in the morning, gets breakfast for

herself and child or children in the same poorly furnished room in which she sleeps, then takes the children to the day nursery to be kept while she goes to the laundry to work for ten or twelve dollars per week, returns for them in the evening worn out, cannot be expected to be easily reached by the forces which create homes like that of 'Uncle Mose.'

"Is it not fair to ask who is responsible for the conditions which serve as a wall to exclude so many from contact with the things which create and fortify the home? May I say that the records of my court show that about eighty per cent of the children who come before the court, have no Sunday School connection whatever—of course this means a much larger per cent as to their parents.

"I am dealing here with one side of life—the side with which I have been in intimate contact since becoming judge of the Juvenile Court, fourteen years ago. Others will discuss the other side of life. Of course, the home is what parents make it, and our hope for better parents is the church and the public school."

MODERN CIVILIZATION

Many features of our modern life are given as the home's worst enemy. Here are a few of them:

"If I were to attempt a single answer to your

question it would be that modern civilization is the greatest enemy to the American home as we have known it."

HURRY

"I think the greatest enemy of the American home is Hurry.

"We are in too much of a hurry to get married. Some are in a hurry to get unmarried. We are too hurried to be polite in the home. We are too hurried to pray. We are too hurried to give attention to our children."

TOO MUCH MONEY

"Parents give their children too much money and the parents themselves spend too much in seeking a good time. Boys and girls of to-day, as a rule, have no work to do. Money is easy, and the temptations to spend money are many and close at hand."

STRIVING FOR "THINGS"

"If I may be permitted to state my notion in a broad general way I should say that the constant striving for 'things' is the greatest enemy of the American home. We are losing sight of spiritual things and spiritual values and are trying to satisfy the normal human craving by seeking satisfaction through things which money can buy."

OUR ECONOMIC LIFE

“With the development of economic life in this country conditions are vastly more complex than they were in an early day. At the same time and perhaps because of these changing conditions the life of the home itself has undergone a great change. If I should attempt to put into a single sentence an answer to your question, I would say that the American home is endangered both because of the increasing pressure of a complex economic and social life on the outside and a decreasing idealism and religious conviction on the inside.”

MODERN MATERIALISM

“I consider the home’s greatest enemy that element of modern materialism which has disintegrated the home by calling to industry, commerce and general economic life, millions of women.”

JAZZ

“The greatest enemy of the modern home is jazz.

“On Sundays the jazzy families go forth in motor cars, driving a frenzied, jazzy course along our highways, taking every advantage of others that they can possibly obtain, and utterly disdaining the Golden Rule. Evenings are passed in

frantic contortions and gyrations that would make the wildest and most benighted savages of Darkest Africa seem tame and feeble in comparison."

INFIDELITY

A Superintendent of public schools in Kentucky, sends the following acrostic which will form a fitting ending:

*Indifference to righteousness or lack of interest
in things eternal.*

*Negative attitude to any forward movement until
a majority have accepted it as best.*

*Failure to accept the Bible as the written Inspired
Word of God and thus sacredness taken out
of everything.*

Inertness of religious life and Inactivity.

*Desire for earthly lusts or some form of selfish-
ness.*

Eagerness for worldly pleasures and pursuits.

Laxity of manners and morals or conduct.

*Insistence on personal liberty where the Lord's
way is open. (Not Thy will but mine be
done.)*

Temptation to yield to fleshly lusts.

Yearning for popularity or personal preferment.





FAITHFUL TITHING DR. FERRY

Pastor of Yakima First Presbyterian Church Carries Scars From Boer War; Opportunity Call Answered

By H. DEAN GUIE
(Herald Staff Writer)

When David W. Ferry was galloping madly over the African veldt, chasing whiskered Boers and being chased by them, it never occurred to him that he would devote the most of his life to teaching the gospel of the Prince of Peace.

Yet it was while practicing in gay earnestness the lively, if grim trade of war that he took, quite unwittingly, the step that led him into the profession he had fancied as a boy—the ministry.

Tithing Continued

A member of good Queen Victoria's South African constabulary, riding the sun-baked, wind-swept vastness of the Transvaal, his thoughts often reverted to his native, far away North Ireland—to the stony farm where he had scratched a meager living for a fatherless family, to the little Presbyterian kirk where he had worshipped so devoutly. He remembered how, in boyhood's long ago, he had dreamed of being a preacher or a doctor of medicine—dreams shattered by cruel circumstance.

At home he had been a consistent tither. As a soldier he wanted to continue tithing his income, but in all the hostile veldt there were no churches of his denomination to receive his humble offering. It would have been easy in that wild theatre of Mars just to have abandoned the idea, but the lean youth from County Tyrone had what in America is called a New England conscience. Finally he made a special effort to pay the self-imposed obligation.

Ministry Holds Appeal

Had it not been for his determination to "square up," Dr. Ferry firmly believes, he would not today be pastor of the flourishing First Presbyterian church of Yakima and a veteran of 30 years in the service of God.

Born of Scottish ancestry, on a farm near Belfast, he sprouted into his gangling teens with two major ambitions—to become a minister or a physician. The fact that a cousin was studying medicine interested him in the possibilities of that calling, but the ministry held the stronger appeal. However, before he could begin preparing for either, his father died, and stern necessity compelled him, the eldest son, to take over the parent's responsibilities.

Service as Soldier

Eking of a livelihood off that family farm that, Dr. Ferry recalls, "literally stood on end and from which the rains of centuries had washed

ing to fit him as manager of a new department.

Generous Offer Accepted

Ferry lost no time in accepting the generous offer, and as soon as the drums of war were silenced he purchased his discharge and hurried home. Sent, a year later, to America to study factory methods, he learned while in Chicago that he could obtain a clerical education at a fraction of the cost of like schooling in the "old country." He resigned his promising position and after working a year as a salesman to clear up his indebtedness to his former employers, entered McCormick Theological Seminary.

"In Chicago," he says, "another piece of good fortune came to me. It was there that I met my wife. And so the thread of my life runs back to the fact that as a youth I was taught my 'accountability to God' for all that I owned; and it was that small sum of money, the tithe of my soldier pay, that unlocked all the doors down through the years to the place where I stand today in a most happy pastorate in a growing community. It all far exceeds my greatest ambitions as a young man."

Few Changes Made

Since he has been wearing the cloth, Dr. Ferry has changed residence only twice. When he took the pulpit of the Yakima church 15 years ago, the congregation numbered 638. Today it exceeds 2000 and is the second largest of any Presbyterian church in the State of Washington. And it is the largest, so far as Dr. Ferry can ascertain, of any church of the denomination in a city the size of Yakima in the United States.

When the present imposing church building was erected at a cost of

could begin preparing for either, his father died, and stern necessity compelled him, the eldest son, to take over the parent's responsibilities.

Service as Soldier

Eking of a livelihood off that family farm that, Dr. Ferry recalls, "literally stood on end and from which the rains of centuries had washed virtually everything except the hardest clay and rocks," was not particularly encouraging to the young man.

"I was always looking around for a stepping-stone to something better," he said. "Going into the ministry was out of the question, as the cost of theological training was beyond my means.

"When the Boer war began, I was 19 years old. I volunteered at the first call, not altogether out of interest in the conflict, but because I considered it a good opportunity to visit some of the South African colonies and perhaps find an opening there in civil life after the war."

Scouting Brisk Business

He became a scout in the constabulary under Maj. Gen. Sir Robert Baden-Powell, who subsequently founded the Boy Scout movement. Scouting was a brisk business down there on the veldt. A principal duty was to range ahead of the troops and uncover ambushes by drawing the enemy's fire. And how those Boer farmers could shoot!

Lasting reminders of Boer marksmanship are a scar on his leg, a nose just perceptibly askew and a concave spot the size of a half dollar on top of his head—all the result of a Mauser bullet that pierced the leg, downed his racing mount and catapulted the future clergyman through the reins.

Habit in Youth

His nose was disarranged in the header to the ground, and, as he sprawled beneath the stricken beast, the flailing hooves beat a tattoo on his skull. He awoke the next day in a field hospital. How he got there, who carried him to the fly-infested hospital tent that reeked with the sickening odors from gangrenous wounds, he never knew.

"But for the fact that I was reared in a real Christian home, the incident that changed the whole course of my life would not have happened," Dr. Ferry comments. "In my church activities at home I became affiliated with young persons who believed in tithing. I became a tither, too. While the sum that I was able to contribute was never very large, it never was less than one-tenth of what I earned.

Tithe Accumulated

"In the Transvaal, while the war was on, I had no chance to attend church, and my tithe accumulated over a period of almost a year. I felt that it was a debt I owed, and I wanted to pay it. I decided to send the sum to the man who had been my Sunday school teacher. He and his brother owned a factory at home. I asked him to invest the tithe for me wherever it would do the most good for the church."

This unusual display of piety made such an impression on the churchman-manufacturer that he wrote to the young soldier, offering a position with the firm and a course of train-

years ago, the congregation numbered 638. Today it exceeds 2000 and is the second largest of any Presbyterian church in the State of Washington—and it is the largest, so far as Dr. Ferry can ascertain, of any church of the denomination in a city the size of Yakima in the United States.

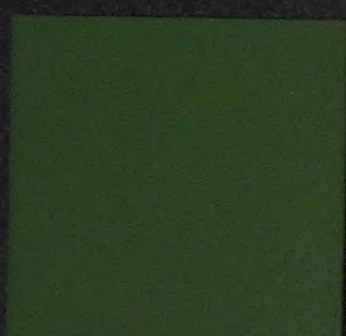
When the present imposing church building was erected at a cost of \$300,000, it carried a mortgage of \$135,000. This indebtedness has been reduced, in nine years, to \$50,000, an achievement attributed in no small degree to the esteem in which the pastor is held by his ever-increasing flock.

Understanding Gained

As a soldier down on the veldt and as chaplain with the 158th United States infantry of the crack 40th division "over there," Dr. Ferry has more than speculative comprehension of what transpires in the souls of men facing supreme sacrifice. And more than academic is his knowledge of the problems and worries of men and women who strive against disheartening odds.

His compassion for all who suffer is a marked characteristic of the man. But he is no long-faced preacher. His buoyant spirit and his enjoyment of the everyday pleasures of life make him a companion sought after by men and a figure dear to the hearts of children.

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BACK TO THE HOME

DAVID WILLIAM FERRY

NO purely sentimental plea, this, for a return to simpler, saner living, but a straightforward case for the true and reliable standards of home-life as an antidote for our present restlessness.

THE responsibility for this Jazz Age is placed where it rightfully belongs: on the downfall of authority and the consequent failure of the home.